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BARDIC AND HISTORICAL SURVEY OF RAJPUTANA.

Veli Krisana Rukamanī rī
Rāthōra rāja Prithi Rāja rī kahi.



EDITED BY
DR. L. P. TESSITORI.

PART I:
DINGALA TEXT
with Notes and Glossary.

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INTRODUCTION.

This “*Veli* of Kṛṣṇa and Rukmini” by Rādhārā Prithi Rāja of Bikāner, which I have the privilege to edit for the first time in the present volume, is one of the most fulgent gems in the rich mine of the Rajasthani literature. Composed in the luminous days of Akbar, this masterpiece of the Rajput muse has been awarded the palm by the consensus of all the bards who have sat in the tribunal of critic from those times to this day. The contemporary bard who hailed the apparition of the new star in the Parnassian sky as “a fifth Veda or a ninthieh Purāṇa”¹ was, in a grossly inappropriate but very expressive language, only giving vent to his unbounded admiration; while the other bard who pictured the *Veli* as “a veritable creeper of ambrosia spreading in luxuriant growth all over the earth,”² was at the same time proclaiming the immortality of the poem and foretelling the immense diffusion which it was destined to obtain in the land of Dīngāla. In a less picturesque, but more accurate language, one would say to-day that this little poem by Prithi Rāja is one of the most perfect productions of the Dīngāla literature, a marvel of poetical ingenuity, in which like in the Taj of Agra, elaborateness of detail is combined with simplicity of conception, and exquisiteness of feeling is glorified in immaculateness of form.

That a work of such refinement could be composed by a

¹ Ādhō Durasō, a famous name, according to MS. 1 of *Descr. Cat. of Bard. and Hist. MSS.*, i, ii (pp. 102b-103a of the MS.), but Gādāna Rāma Singha according to MS. 21 of *Op. cit.* (p. 139b of the MS.). The song in question is a *gīta* and begins:—

रकमणि गुण लखण रूप गुण रचावण
वेलि तास कुण करै वखाण ।
पाँचलौ वेद भाख्यौ पीथल
एशियौ उगणीसमौ पुराण ॥१॥...etc.

² This is a *chappaya kavitta*, beginning:—

वेलि बीज जल विमल
सकति जिणि रोपी सज्जर ।
पत्र दोहा गुण पुहप
वास लोभी लखमोवर ॥...etc.

(*Descr. Cat. of Bard. and Hist. MSS.*, i, ii, 38, pp. 302 a-b; and ii, i, 28, p. 125b). The name of the author is not recorded in the manuscripts.

Rajput, need not cause surprise. We are accustomed to think of the Rajput as of a man who delights only in bathing his scimitar in the blood of an enemy, or in pursuing with his spear the wild boar in the desert, but we are doing him a great wrong if we imagine that he is only a warrior, and is incapable of any gentle emotion. If he is a warrior in war, he is quite another man in peace. In the otium of his house he transforms himself into an epicurean of a very versatile taste, and if he is very often partial to the brutish pleasures of the cup and of the table, he is not on that account less exquisitely sensible to the high emotions of love, religion, and poetry. In love you will find him sensual, selfish, and inconstant, but at the same time refined and gentle; in religion blind and superstitious, but at the same time convinced; love and religion are indeed the two principal chords in the psychical lyre of the Rajput and, if he is born to be an Arion, he need only play upon these two chords to find within himself his inspiration. Of poetical training the Rajput has always received a full measure from his inseparable Mentor, the bard. What marvel, then, if a Rajput of genius rises to win with his verses an immortality, which he could have never conquered with his sword? Prithi Rāja is not the only Rajput who has won the poetical laurels, and the Rāthōra dynasty of Bikaner alone can boast of one or two other distinguished names.

I need not introduce Prithi Rāja to the readers of Tod, nor could I compose of him a better elogium than Tod did with two strokes of his masterly brush: "Prithi Rāja was one of the most gallant chieftains of the age, and like the Troubadour princes of the west, could grace a cause with the soul-inspiring effusions of the muse, as well as aid it with his sword; nay, in an assembly of the bards of Rajasthan the palm of merit was unanimously awarded to the Rāthōra cavalier."¹ Prithi Rāja was a brother of rājā Rāi Singha of Bikaner, and like the latter had the fortune to see the splendour of the court of Akbar and to share the glory of some of Akbar's campaigns. He was born, according to one chronicle², in the year Samvat 1606 (about 1550 A.D.), and was therefore, if the date is correct, about eight years younger than his brother Rāi Singha, who succeeded to the *gaddi* of Bikaner at the death of his father Kalyāṇa Mala about the year 1574 A.D. (Samvat 1630). When, shortly afterwards, Rāi Singha was given an important command in the Gujarat campaign, Prithi Rāja was probably incorporated in the Bikaneri contingent and must have remained,

¹ *Annals of Mewar*, chapter xi, p. 273 of Routledge's edition. In the extract I have taken the liberty to alter *Pirthi Raj* into *Prithi Rāja*, *Rajasthan* into *Rajasthan*, and *Rahore* into *Rāthōra*.

² प्रिथीराज बालाकमोत ईं १८०६ रा मगिर वदि १ जनन (Descr. Cat. of Bard. and Hist. MSS., i, i, 18, p. 455a).

in active service at least until 1581 A.D., when, as Abu-l-Fazl tells us,¹ he took part in the imperial expedition against Mirzā Hakim of Kabul. His gallantry in the field won him a fief in Cāgurāṇa, the ancient stronghold of the Khicis in Eastern Rajputana which the brave Acalā Dāsa had watered with his blood. But his poetical genius and his piety won for Prithi Rāja a much greater distinction. His verses became famous in all the Rajput courts and, as often happens in India and not in India alone, his genius and his singular piety were associated with some supernatural power which he was believed to possess, and he was honoured as a clairvoyant and a saint even during his own lifetime. It is the same thing that has happened to the more famous Tulasi Dāsa who, incidentally, was Prithi Rāja's contemporary. Both Tulasi Dāsa and Prithi Rāja, the one in the east and the other in the west, the one a brahmin and the other a Rajput, felt the impulse of the same stimulus: the wave of religious fervour which in the sixteenth century swept over the whole breadth of the country and determined a revival of Vishnuism on the basis not of knowledge (*jñāna*), but of devotion and faith (*bhakti*). Tulasi Dāsa, the brahmin, preferred to adore the Lord under the form of Rāma; Prithi Rāja, the Rajput, under the form of Kṛṣṇa, the former no doubt on account of his austere asceticism, the latter on account of his sensuality; Tulasi Dāsa selected for the theme of his *Rāmacaritamānasa* the noble career of the virtuous Rāma. Prithi Rāja sang in his *Veli* a love adventure of the libertine Kṛṣṇa.

But with Prithi Rāja the spirit of devotion never grew so strong as to defeat that pride, that fighting spirit, and that thirst of enjoyments which form the nature of a Rajput, and Prithi Rāja, as far as we know, never laid down his sword to take up a rosary, nor renounced the pleasures of his zenana for a miserable life of mortification. The Rajput cannot suffer emasculation, nor diminution of dignity on any account. The stories which are current concerning Prithi Rāja, and the poems which he has left, bear evidence of his strong character, high spiritedness, and energy. He was an admirer of courage and unbending dignity, and a sworn enemy of degradation and cringing servility. With the same freedom with which he would compose a song in praise of an act of gallantry or of determination performed by a friend or by a foe, he would condemn in verses his own brother, the Rāja of Bikaner, or even the all-powerful Akbar for any act of weakness or of injustice committed by them. The song which Prithi Rāja composed in praise of rānō Pratāpa of Mewar for not yielding to the will of Akbar and whereof Tod gives a very free transla-

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 518.

tion in his "Annals of Mewar"¹, is still popular among the Bikaneri Cāraṇas. Tod relates a story according to which Prithi Rāja would have composed this song to prevent the Rāṇḍ from submitting to Akbar, but the story is contradicted by the tone itself of the song, which is not of exhortation, but of praise and approval. Probably the song was composed after Pratāpa refused to accept the terms which Akbar offered him through Shahbāz Khān in 1578 A.D.² It will not be out of place nor without interest to give here the original text of this famous composition, which Tod admired so much for its force that he regretted that he was unable to imitate it in his translation :—

नर जेथि निमाणा नीलज नारी
 अकबर गाहक वट अवट ।
 आवै तिगि हटै ऊदाउत
 देवे किम रज्यूतवट ॥ १ ॥

रोजाइताँ तगै नउरोजै
 जेथि मुसीजै जगत जगा ।
 चौहटि तिगि आवै चीनोडौ
 पतौ न खरचे खचीपण ॥ २ ॥

पडुपैच दिठ वधलाज न कापति
 खोटौ लाभ कुलाभ खरौ ।
 रच वेचिवा नायौ राणौ
 हाटि झरम्म हमीर हरौ ॥ ३ ॥

पिँड आप रै दखि पुरसातग
 रोहिणियास तगै बलि राणि ।
 खच वेचियौ जठै वडखचिच्चे
 खच राखियौ जठै खुम्माणि ॥ ४ ॥

जासी हाट वात रहिसी जगि
 अकबर ठगि जासी अकार ।
 रहि राखियौ खची भ्रम राणै
 सगलौ ई वरतै संसार ॥ ५ ॥³

¹ Chapter xi, p. 273 (Routledge's edition).

² *Akbarnāma*, transl. by H. Beveridge, vol. iii, pp. 380-1.

³ The text of the song as I have given it above, has been reconstructed by myself from two recent and inaccurate manuscripts (MS. 21

1. [To that shop] where the men are deprived of their dignity and the females of their modesty, and Akbar is the purchaser, and the way [whereunto is] impervious, to that shop how could the son of Uddo go as a seller of [his] Rajputhood?

2. To the *nauroz* of the Rozaits,¹ where [all] the people of the world are being looted, to that market-place, [I say,] Patō² of Citora goeth not as a spender of [his] *kṣatriyhood*.

3. [Other] unworthy Chiefs have not seen the deceit and the mortal blow [dealt] to their dignity, [they have not seen that this gain is] a false gain, [nay, let us say,] a veritable loss. [But] the Rānō, the descendant of Hamira, hath not gone to the shop of the Seraglio to sell [his] Rajputhood.

4. Showing [before the world] the manliness in his body, with the force of his spear the Rānō, the scion of Khumāna, hath preserved [his] *kṣatriyhood* where [other] great *kṣatriyas* have sold [theirs].

5. The shop will go, [though] the story thereof shall remain in the world, and Akbar [himself] shall be cheated some day. The religion of a *kṣatriya* which the Rānō hath preserved [unimpaired] on earth, is made use of by [every Rajput in] the world.

Nothing better than the above song could illustrate Prithi Rāja's character. To revolt openly against the despot of Delhi and sympathize with an enemy who was considered to be one of the most troublesome rebels in the empire and, what is still worse, to predict Akbar's fall as a near possibility, was on the part of an imperial servant an act of audacity approaching madness, but Prithi Rāja did it. Was it unloyalty? If the allegations which the Rajput chronicles make against Akbar with regard to the Fancy Bazar feast of the *nauroz* are true, nobody can blame Prithi Rāja for condemning an institution in which the honour of the Rajput women was insulted. We can gain an idea of what the Fancy Bazar feast was from the accounts left us by Al-Badāoni³ and Abu-l-Fazl.⁴ On the

of *Descr. Cat.*, ii, i, p. 111a, and MS. P 40, p. 41b, a recent acquisition) Ram Dan, the old blind Cārana of Bikaner, recites it in a much modernised form with several later variants and alterations, most of which are reproduced by Thakur Bhur Singh in the copy of the song incorporated by him in his *मन्तकाशुभावकार* (Bombay, 1909, pp. 94-5). Unfortunately, I have found it impossible to procure any old manuscript of the song, but I trust that my reconstruction is not very far from what must have been the original written by Prithi Rāja himself.

¹ A poetical synonym of Muhammadan, evidently from *जग*.

² A diminutive form of the name Pratāpa.

³ *Muntakhabu-t-Tawārikh*, transl. by W. H. Lowe, vol. ii, pp. 331, 350.

⁴ *Ain-i-Akbari*, transl. by H. Blochmann, vol. i, pp. 276-7. Al-Badāoni says that Akbar gave to the day of the feast the name of *khushroz*, or the joyful day, and that it was a source of much enjoyment.

INTRODUCTION.

There was a custom, that is of the anniversary of the ~~Emperor's accession~~ and in later times on other occasions as well, the stalls in the Fancy Bazar were thrown open and each ~~amir~~ was assigned one in which to arrange some kind of show. The wives of the *amirs* were also invited to attend, and there were days for men and days for women, for the amusement of the Begams and of the people of the Seraglio. All sorts of goods were displayed and His Majesty was the buyer, just as in Prithi Rāja's song. And the Emperor took advantage of these meetings to inquire into the secrets of the empire and the character of his servants, and arrange betrothals and marriages, and the people invited would part with anything to purchase an official post and the imperial favour. Even if Akbar's object in inviting the wives of the *amirs* to such feasts was not one of impurity, the mere fact that Rajput women left the privacy of their zenanas to appear at Court, was enough to irritate the susceptibility of a Rajput like Prithi Rāja.

The story related by Tod¹ and popular throughout Rajputana, according to which Prithi Rāja was instrumental in inducing Akbar to part with the custom of inviting Rajput women to Court, is probably only a later invention built upon the mention of the *nauroz* in the song of rānō Pratāpa. In Bikaner the story is related thus. Prithi Rāja had been sent by Akbar to purchase horses in Gujarat, and had succeeded in securing a number of very fine beasts, but had had to promise to the seller that the horses would be fed with milk every day. On his way back to Delhi, Prithi Rāja happened to pass through a village where no milk was available and was in a great plight when a Cārāṇī girl came to him and from a single cow which she had, drew so much milk as to satiate all Prithi Rāja's horses. Prithi Rāja was amazed and fell at the feet of the Cārāṇī asking her to impart on him some of her miraculous power. "My name is Rāja Bāl," said the girl, "whenever thou shalt be in a plight, think of me and I will come to thy help." Some time afterwards, Akbar, having heard of the beauty of Prithi Rāja's wife, sent her a summons to Court without informing Prithi Rāja. The lady came, but before entering Delhi was met by her husband, who inquired the reason of her coming. She showed him the imperial letter. Prithi Rāja was dismayed, and for a long while wavered between the dilemma of losing the imperial favour or the honour of his wife, when he remembered the promise made to him by Rāja Bāl. As soon as he thought of her, the good Cārāṇī fairy appeared, and after consoling him, went to Akbar under the form of a lioness and frightened him into promising never to interfere with the honour of a Rajput lady again.²

¹ *Op. cit.*, p. 275.

² I have given the story as it was told to me by Khiriyād Rāma Dāna,

No less wonderful are other stories which are current in Bikaner about Prithi Rāja and which would hardly deserve to be mentioned but because they represent the interpretation which the modern tradition gives of the personality of our Author. He had a brother, Amara Singhā, who in A.D. 1591—as we know from Abu-l-Fazl¹—rebelled and after the fashion of a malcontent Rajput began to cause trouble by raiding and plundering. Akbar appointed Hamajō², alias Arab Khān, to go in search of him with orders to capture him alive. Prithi Rāja, who was present, told the Emperor that Amara Singhā would not be caught and that whoever was despatched against him would be killed, but the Emperor would not believe. Hamajō went off to his duty and with a strong force surprised Amara Singhā unprepared. Amara Singhā was asleep and none of his followers durst awaken him, because he had a vicious habit of striking with his scimitar whomsoever disturbed him in his sleep. At last Padamā³, a Cāraṇī woman who was in the Rājhōra's zenana, roused him with a song in which she told him that Akbar's army was there. The hero sprung to his feet, grasped his *kuṭārī*, mounted his horse and went straight for Hamajō who was on the back of an elephant. The horse leaped over the elephant's tusks and Amara Singhā succeeded in reaching the howdah with one hand when a blow from behind cut him in two at the waist. The upper part of his body fell into the howdah, but before he died his *kuṭārī* had found its way into Hamajō's heart. When Akbar received the report on the fight, he sent for Prithi Rāja and congratulated him on the bravery displayed by his brother, whom he called "a flying tiger," and on the fulfilment of his prediction.⁴

the blind Cāraṇī of Bikaner, but Sindhāyaca Dayāla Dāsa in his *Khyāta* of Bikaner (*Descr. Cat.*, i, ii, 1, pp. 218a ff.) relates it in a somewhat different form. According to Dayāla Dāsa, Prithi Rāja went on pilgrimage to Dvārakā and on his way thereto stopped at the village of Cidāravū, where he met Rāja Bāī. Some time after his return to Delhi, Karama Canda—a former minister of Rājā Rāī Singhā—from his hostility to Prithi Rāja contrived to bring about "some mischief," whereupon Prithi Rāja invoked Rāja Bāī with a song beginning : आई आवजे अूँ त्रज्ज वाहर आवीजे. She came, and helped him so effectively that that very day the custom of the *nauroz* was abolished (pp. 219 a-b). According to Dayāla Dāsa this event happened in Samvat 1657, but there is no doubt that the date has been invented by him. Tod's version of the story is quite different.

¹ *Akbarnāma*, transl. by H. Beveridge, vol. iii, p. 908. Dayāla Dāsa gives a fictitious date : Samvat 1654.

² A marwarization of *Hamza*.

³ The tradition is that she was a sister of the famous Sādū Mālī, and the wife of Bāraṭha Sāṅkara, another illustrious name (*Descr. Cat.*, i, ii, 1, p. 218b).

⁴ The account of Amara Singhā's rebellion and death in Abu-l-Fazl is very concise. "Hamza 'Arab had a *jāgīr* in Bhimhhār. Umrā, the

Prithi Rāja's power of clairvoyance was so great that on one occasion, when he was in Agra, he detected that at a certain hour of the same day the image of Laksminātha in Bikaner had been taken out of the temple. Akbar one day asked him: "Thou, who hast the *Pirs* under thy control, canst thou foretell the place and circumstance of thy own death?"—"Certainly, was the reply, I shall die on the Viśrānta Ghāṭa at Mathurā six months hence, when a white-feathered crow will appear." That very day the Emperor sent Prithi Rāja on military duty beyond the Attock in order that his prophecy might be falsified. Five and a half months expired, and Akbar, who had in the meanwhile forgotten all about Prithi Rāja's prophecy, sent him a summons to Court. Prithi Rāja obeyed and started for Agra, but on reaching Mathurā fell ill and died on the Viśrānta Ghāṭa, when a white crow appeared exactly as he had foretold ¹!

More human, though undoubtedly equally fantastical, is an anecdote of Prithi Rāja's private life which is very popular in Bikaner. One day in the years of his maturity, our Author was tying up his turban before a mirror in his zenana apartment, when he discovered a grey hair on his head and forthwith plucked it off. One of his wives who was watching him from behind, noticed the act and could not help smiling at the vanity of her husband. He saw her, and turning round, improvised the verse:

पीथल धौला आविया
बजली लगी खोड़ ।
कामण मत्त गयन्द ज्यू
उभी मुक्त मरोड़ ॥१॥

"O Pithala!² thy grey hairs are come, and many flaws have appeared [in thee]. And lo! there] stands [thy young] sweetheart like a ruttish elephant [and laughs at thee] turning her face aside."

But the lady, who was a bit of a poetess herself, promptly rejoined:

हल तौ धूना धोरियाँ
पश्च गमधाँ पाव ।
नराँ तुराँ अर वनपलाँ
पक्काँ पक्काँ साव ॥१॥

brother of Rai Rai Singh, became disobedient and practised violence. He received suitable punishment from the fief-holder." (*Akbar-nāma*, transl. by H. Beveridge, vol. iii, p. 908).

¹ *Descr. Cat.*, i, ii, 1, pp. 219b-220a. According to Dayālā Dāsa Prithi Rāja died in the year Samvat 1657.

² A diminutive poetical form of the name Prithi Rāja.

"[For] the plough long-trained bullocks, [and for] the road
the feet of [old] sturdy walkers. [And as for] men, horses, and
fruits, [they] are relished [only] when fully ripe."

A kiss ought to have concluded the scene, but the story is silent on this point as any similar allusion would be out of etiquette with the Rajputs, who are in such matters much more prudish than we are.

To revert now to more serious subjects. Prithi Rāja has left, besides the *Veli*, quite a number of other small poems, mostly *sākha rā gīta*, that is to say commemorative songs. Of the many anthologies of miscellaneous commemorative songs (*phutakara gīta*) which are in the hands of the bards of Rajputana, there is probably none which does not contain at least one or two examples by Prithi Rāja. To give particulars about these smaller compositions would serve no purpose here, and would on the other hand require a careful study of them which I confess I have had no time to make. It will suffice to say that they mostly refer to contemporary Chiefs, among whom Prithi Rāja's brother Rāma Sīngha, who was assassinated about A.D. 1578 (Samvat 1634), and for whom our Author seems to have had a special predilection, and that they are not all of equal merit, nor of equal interest. Evidently, they were composed at different periods, hence the differences. To the last years of Prithi Rāja's life may be safely ascribed three *stotras* in *dūhās*: one in honour of the Thākurai (Kṛṣṇa), one in honour of Rāma Candra, and one in honour of the Gaṅgā. They are full of devotional spirit and must be senile productions.¹

Prithi Rāja's greatest poem, the *Veli Krisana Rukamāṇī rī*, was composed as we know from the last stanza thereof, about A.D. 1581 (Samvat 1637). As the title tells, the poem deals with the rape of Rukmini by Kṛṣṇa—a mere innocent episode in the scandalous life of the Shepherd God—their marriage, their amours and enjoyments, and lastly the birth of their son Pradyumna. Prithi Rāja himself informs us (st. 291) that he has drawn his inspiration from the *Bhāgavata Purāṇa*, but a comparison of the legend of Rukmini in the tenth *skandha* of the last-mentioned text with our *Veli* soon convinces one that the two works coincide with one another only in the main thread of the narrative, and differ considerably in the treatment and in the minor details. Indeed, going through the Sanskrit of the *Bhāgavata* with the hope to detect analogies of figure or of expression to passages in the *Veli*, I could mark only four cases in which the coincidence with the *Veli*

¹ The *stotra* in honour of the Gaṅgā was probably composed by Prithi Rāja in atonement for the blasphemous verse 290 in the *Veli*, where the sacred river is disparaged because it is addicted to both Hari and Hara, drowns whomever cannot swim, and runs only through one strip of the country and no more.

was striking enough to indicate a direct borrowing on the part of Prithi Rāja.¹ The poem, which is in 305 stanzas, opens with an introduction (st. 1-7) in which the Author modestly acknowledges that he is incompetent to sing of Kṛṣṇa, the Lord of the world, but cannot refrain, he says, from using his tongue in praising Him by whom he has been created and nourished. With st. 10 begins the narrative, at the court of Bhīma, the father of Rukmini, the reasons for not beginning from Kṛṣṇa being explained in st. 8-9. One of these reasons is that in a work inspired with the śringārarāsa precedence should be given to the woman, and another that the woman in that she carries the man in her womb for ten months² and after delivering him, looks after him for ten years, is superior to the man and has a claim to more consideration. St. 11-24 describe with delicate touches the childhood of Rukmini, the first appearance of puberty in her lovely body, and the charms of all her limbs in the spring of her youth. It is time to think of a husband for her, and her brothers, contrary to her wish and to the wish of her parents, affiance her to Śiśupāla, who comes with great pomp to marry her (st. 29-42). But the girl is in love with Kṛṣṇa, to whom she contrives to forward a letter, asking him to come and rescue her from the impending marriage which is being forced upon her against her will (st. 43-66).

¹ These are the following:—

मा वीरभागमभिर्मर्गतु चैद्य आराद्
गोमायुवन्मृगपतेर्वलिमम्बुजात् (Bhāg. Pur., X, 52, v. 39).

स चास्मैः गैत्यसुगीवमेवपुष्पवला-
हक्षैः । युक्तं रथमुपानीय तस्यौ प्राञ्ज-
लिरथ्यतः ॥ (Bhāg. Pur., X, 53, v. 5).

तमागतं समाज्ञायु वैदभीं हृष्ट-
मानसा । न पश्यन्ती ब्राह्मणाय प्रिय-
मन्यज्ञनाम सा ॥ (Bhāg. Pur., X, 53).
v. 31).

परिचं पद्मिश्रं शूलं चर्मासी शृक्ति-
तोमरौ । यद्यदायुधमादत्त तत्स्वें सो
पृच्छन्द्वर्द्धिः ॥ (Bhāg. Pur., X, 54, v.
29).

² It is notorious that the Indians consider the period of gestation to be ten months.

मूर्ख सियाल् सिङ्ग बलि ।
प्रासै जौ बीजौ परणै । (Kri. Ruk. Veli, v. 59).

सुयोवसेन नै मेघपुष्प सम-
वेग बलाहक इसै वहन्ति ।
(Kri. Ruk. Veli, v. 68).

बम्भण मिसि वन्दै हेतु सु
बीजौ । (Kri. Ruk. Veli, v. 73).

बे अखियात जु आउधि
आउधि । सजै रुकम छरि क्षेदै
सोजि । (Kri. Ruk. Veli, v.
133).

Kṛṣṇa comes and meeting her in the temple of Ambikā, where she goes under the pretext of the *pūjā*, carries her off in his chariot (st. 67-112). Follows a series of verses in the characteristic sonorous style of warlike Dīṅgāla: the disappointed Śiśupāla rallies his friends and gallops after the fugitive couple, but Kṛṣṇa turns round and with the help of Balibhadra defeats him after a sharp fight. A brother of Rukmini attacks next, but is similarly defeated (st. 113-137). Kṛṣṇa takes the maid to Dvārīka and is married to her according to the brahmanical rite with great festivity (st. 138-158). We now come to the most exquisite picture in the poem: the falling of the night, the impatient expectation of Kṛṣṇa, and the coming of Rukmini to his thalamus. The shyness of the maid and the unbounded joy of Kṛṣṇa at her arrival, are described with all the mastership which we should expect from a Rajput of refinement who has had many love experiences of that kind in his life (st. 159-179). Then with great ability Pṛithī Rāja draws a discreet curtain before the thalamus of the two lovers, and leading us outside into the dark night (st. 180), makes us watch the breaking of the day (st. 181-6), and then in succession the passing of the six seasons of the Indian year: the summer (st. 187-192), the rainy season (st. 193-205), the autumn (st. 206-216), the winter (st. 217-225), the *śisira* season (st. 226-8), and lastly the spring (st. 229-268). It is like a succession of magic-lantern pictures on a wall, each stanza is a quadretto in itself worked to perfection with that elegance in which Indian poets of the seasons succeed so well. A passing mention of Kṛṣṇa or of Rukmini here and there makes us remember that they are always present behind the screen and that all these different attractions of the different seasons are meant only for their enjoyment. With st. 269-270 the screen is pulled aside and we are allowed to have a glimpse of the fruit of their loves: Pradyumna. After seven more stanzas mentioning among other things Pradyumna's son Aniruddha (st. 271-7), comes the conclusion which consists of twenty-eight stanzas (278-305), and is very noteworthy as the boldest possible self-eulogy which an author could compose. The presumptuous tone of this conclusion is in striking contrast with the modest tone of the introduction; evidently, the Poet is so pleased with the work he has done that he must say bravō to himself. The *Veli* is declared equal to a *kāmadhenu* on earth, for there is no blessing which it could not grant to its readers; superior to the Ganges, to pilgrimages, to penance, to meditation; a veritable staircase leading to heaven. And as for the verses of which the poem is composed, they are all one more beautiful of the other like pearls in a row, and to sift them no one is competent but Pṛithī Rāja; let the other poets hold their tongues, for the *Veli* is like a virtuous woman who suffers no censure. Seeing that Pṛithī Rāja's production is really incensurable, we may well

forgive him this outburst of self-confidence ; it is, on a small scale and in a different form, the same proud feeling which made Michelangelo strike the knee of his Moses and say to the marble : Speak !

The great merit of the poem is in the combination of a delightful genuineness and naturalness of expression with the most rigorous elaborateness of style. Apart from the contents, it is, as regards form, like Horace in *Dingala*. All the procrustean rules of *Dingala* poetry are observed to the largest possible extent, and yet the language is not distorted, but runs as natural and easy as it would probably have been if the Poet had refused to walk with the shackles of the internal rhymes and of the *vēnasagāi* ; only more elegant, more exquisite, more musical. Indeed, the musicality of the verses is such that nothing could more conspicuously prove the error of them who hold that *Dingala* is too harsh for erotic or idyllic subjects, and is fit only for heroic themes. It is certain that had Prithi Rāja chosen to compose his *Veli* in emasculated *Piṅgala*, he would have given us a very different composition, not superior in musicality, and considerably inferior in naïveté. But, fortunately for us, he preferred to compose in the literary *bhāṣā* of his native land, the *Dingala* of the bards.

The metre, in which the *Veli* is put, belongs to the *gīta* variety and is called by *Dingala* prosodists the *veliyō gīta*. It consists of four lines, whereof two, the second and the fourth, identical with one another in formation, and the other two, the first and the third, different. The two identical lines are rhymed together. The metre is regulated by a determined number of *mātrās* or prosodical instants, which is fixed and invariable in the first and third line, 18 and 16 respectively, but in the second and fourth line varies from 13 to 15 according to the prosodical value of the last two syllables. When the line ends with a periambus (↑↑), the number of *mātrās* is 13, when with a iambus (↑—) 14, and when with a trochee (—↑) 15. Beyond this restriction regarding the last two syllables in the second and fourth line, there does not seem to be any other rule regulating the grouping of the prosodical instants in the four lines, and nearly all sorts of combinations are practically allowed.

In editing the *Veli Krisana Rukmani rī* I have been able to avail myself of an advantage which very rarely, if ever, falls in sort to editors of Rajasthani bardic poetry, the existence of old commentaries. The principal of these are three and they were all written within fifty years from the composition of the *Veli* (Samvat 1637), one or two probably during Prithi Rāja's lifetime. They are : (a) a commentary in Old Eastern Rājasthāni or Old Dhūḍhārī, (b) a commentary in Old Western Rājasthāni, and (c) a commentary in Sanskrit. The two first are independent from one another and might well be contem-

porary and date, as I have just said, from the time of Prithi Rāja himself. Both are adespotic and undated, but (a) is certainly anterior to Samvat 1673, and (b) is certainly anterior to the Sanskrit commentary, which is dated only five years later. As for their probable authors, it looks as if (a) was the work of a Cāraṇa, and (b) the work of a Jain, but it is just possible that the latter is also the work of a Cāraṇa recast into its present form by a Jain scholar. The Sanskrit commentary (c) which, incidentally, is the most valuable of all, was composed by a Jain, *vācaka* Sāraṅga, in Samvat 1678, from a *bālāvabodha* in Bhāṣā by a Cāraṇa Lākho. Seeing that the commentary by Sāraṅga generally agrees with (b), one would naturally feel tempted to identify the *bālāvabodha* by Lākho with the Old Western Rājasthāni commentary, but in that case it must be assumed that the latter has not been handed down to us in its original form. A fourth commentary (d), also in Old Western Rājasthāni and by a Jain, appears to have been compiled during, or before, Samvat 1727 from (b) and (c), but though sometimes useful on account of greater diffuseness, it hardly contains anything that is not already found in the two commentaries just mentioned.

The manuscripts which I have collated for the edition of the *Veli* are the eight following :—

B : MS. No. 28 of *Descr. Cat. of Bard. and Histl. MSS.*
Sect. i, pt. i, preserved in the Darbar Library in the Fort of Bikaner. Written in Samvat 1673 at Bikaner, during the rule of rājā Sūra Singh. Containing the text with a *śikā* in Eastern Rājasthāni or Dhūḍhārī. The MS. has undergone many modernisations and other alterations by a later hand, in the case of all of which I have always taken into account only the original reading, when still readable.

J : A Jain MS. preserved in the Mahimābhakti Bhandāra of Bikaner, consisting of 16 loose leaves, $4\frac{1}{2}'' \times 9\frac{1}{2}''$ in size. The page contains 13 lines of 35-45 *akṣaras*. Devanāgarī script. Copied by a Hiraji in Samvat 1692 at Jālapura. The MS. contains the mere text, without any commentary, and the readings generally agree with **K**, but in places deviate from **K** and concord with **U**. The writing is very inaccurate: *ī* and *ā* are often confused with one another and so *c* and *v*, and *ś* is very frequently written for *s*.

K : Another Jain MS. preserved in the Mahimābhakti Bhandāra, consisting of 31 loose leaves, $4\frac{1}{2}'' \times 10\frac{1}{2}''$ in size. The page contains 15 lines of about 50 *akṣaras* each. Devanāgarī script. Written by a Māṇikyamuni, pupil of pāṇḍit Nemaharsamuni, disciple of *vācanācārya* Samayamūrtigani, at Khandapagrāma, in the year Samvat 1722. Colophon :—

इति वेल संवत्युगलकरसुनिचंद्रवत्सरे प्रौष्ठमासे अव-
दातपद्मे रजनीश्वरे वाचनाचार्यधुर्यसमस्तविद्याकलिंदकवाऽ
श्रीश्रीश्री १०८ समयमूर्तिगणिवराणां अंतेवासिनः पंप्रश्चोमन्ते-
महर्षसुनिय (sic) शिष्यसुनिमाणिक्षसुनिना लेखि श्रीबंद्धप्रामे
(इ)ति ॥

The MS. contains the text with the same commentary in Dhūdhārī as MS. B. The readings are generally the same as in B, as corrected by the later hand, only occasionally different readings of N and U are adopted.

In the writing ए, औ, औ, and ए, औ, औ are generally employed indiscriminately.

M : A MS. obtained from Mathena Jīva Rāja of Phālodhī, in the form of a book, originally consisting of at least 1,350 leaves, about $9\frac{3}{4}'' \times 6\frac{1}{4}'' - 7''$ in size, but now fragmentary, especially in the former half where the leaves have been in great part eaten away by white ants. Written by different hands in different places, partly during the rule of rājā Sūra Singha of Jodhpur, and partly during the rule of his successor Gaja Singha and the beginning of the rule of Gaja Singha's successor Jasavanta Singha. The volume contains an extraordinarily rich mine of disparate works, from mystic-devotional poetry to a chronicle of Jodhpur and genealogical lists of the Rāthōras, and it would be impossible to try to give here an idea of all the different subjects. Our *Veli* is found at pp. 535a-570b of the MS., and is unfortunately fragmentary owing to the lower margin of the leaves having been eaten by white ants. It is written in Marwari script on 15 lines per page and 12-15 *aksaras* per line. From the colophon at the end it appears that the *Veli* was copied at Mēhakara (near Buranpur, in the Dekhan), in the year Samvat 1676. The text is fairly accurate and closely agrees with B, so much so that it would seem that both M and B are copies from a unique original. A peculiarity of the writing is that एँ is generally represented by ए, and ए, एँ are generally written औ, औ.

N : MS. No. 34 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Nāgapura in Samvat 1727. The text generally agrees with P, and so does the commentary except that the latter is more diffuse than the commentary in P, and is also enlarged by quotations mostly marginal, from the Sanskrit commentary of U.

P : MS. P. 18 (see "Progress-Report" in *Journ. As. Soc. of Beng.*, Vol. xiii, 1917, p. 199), a Jain MS. consisting

of 30 loose leaves, $4\frac{1}{2}'' \times 10''$ in size. The page contains six lines of text of about 55 *akṣaras* each, and about 12 lines of interlinear commentary, written in very minute characters comprising about 65 *akṣaras* per line. Both the text and the commentary are accurately written, but the last leaves of the MS. are lacunous owing to the bad ink which has caused them to stick to one another. The commentary is in Old Western Rājasthāni. From the colophon at the end, which is legible only in part, it appears that the MS. was written by *pandit* Tīrtharātnamuni in Samvat 16--(?).....क-रसधरामीमेनै २८१).

S : MS. No. 29 (a) of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Solāpura in Samvat 1757 (see p. 163a). Generally agreeing with B as corrected by the later hand, and so also with K. This MS. being of no particular importance, I have collated it only as far as st. 100.

U : MS. No. 33 of *Descr. Cat. of Bard. and Histl. MSS.*, Sect. ii, pt. i. Written at Īdāsara by Rājasāgaragani for the use of *pandit* Sukharatna in the year Samvat 1781 (see p. 39a). Containing the text accompanied by a Sanskrit *śikṣā*, styled "Subodhamañjari," composed by a *vāraka* Sāraṅga, pupil of Padmasundara, at Pālhanapura under the rule of Peroja (Firoz), in the year Samvat 1678. From the introduction to the *śikṣā* it appears that this was composed after the guide of a *bāññavabodha*, or vernacular paraphrase, previously written by a Cāraṇa Lākhō :

लाखाभिधेन भाषायां क्तुरेण विपक्षिता
चारणेन क्तो बालाचबोधो [३]र्थसुलभये ॥ १ ॥
परं न तादृगर्थोक्तिपदुत्तं वित्तवोययम् ।
तेन संख्यतवाग्युक्त्या टीकामेनां करोम्यहम् ॥ ५ ॥

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L. P. TESSITORI.

अथ वेत्ति
क्रिसन रकमणी री
राठौड़ राज प्रियोराज री कही ।

परमेसर प्रगति प्रगति सरसति पुणि
 सदगुरु प्रगति चिरहे तत्सार ।
 मङ्गलरूप गाइजै माहव
 चार सु ये ही मङ्गलचार ॥ १ ॥

आरम्भ मैं कियौ जेगि उपायै
 गावण गुणनिधि हँ निगुण ।
 किरि कठचीच पूतली निज करि
 चीत्राहै लागी चित्रण ॥ २ ॥

कमलापति तगी कहेवा कीरति
 आदर करे जु आदरी ।
 जाले वाद माँडियौ जीपण
 वागहीण वागेसरी ॥ ३ ॥

१ । MS परमेश्वर, MP प्रश्नि, BKN उष, JM पणि, S पण, U पिणि,
 (M)S सतगुर, J गाईर, K गाईयै, S गाविकै, P माधव, JU चारि,
 K चार, N चार, BMS स, KS चीची, J चेहां, P चेहां, M चेहवो ।

२ । KS बेष, NPU जपायण, J(M) जपाणां, BKS करि, M कर, N किर,
 BKNS छडचिप, P छडचोत, BKN चीतारद ('है), P चीतारा, J
 चीतारज, B चित्रण, M चीचव ।

३ । P करेवा (for कहेवा), JS मंडियौ ('हीउ), S वागहीण, BKMNP
 'गाविकै, MS वाचहुरी ।

सरसती न सूझै ताइ तूँ सोझै
 वाज्ञा झज्ञौ कि वाज्ञौ ।
 मन सरिसौ धावतौ भूढ मन
 प्रहि क्रिम पूजै पञ्जलौ ॥ ४ ॥

जिग्या सेस सहस फगा फगा फगा वि वि जीह
 जीह जीह नवनवौ जस ।
 तिग्या ही पार न पायौ चीकम
 वयगा डेडराँ किसौ वस ॥ ५ ॥

खीपति कुण सु मति तुझ गुण जु तवति
 तारू कवगा जु समुद्र तरै ।
 पञ्जी कवगा गयगा लगि पञ्जनै
 कवगा रञ्ज करि मेह करै ॥ ६ ॥

जिग्या दीध जनम जगि मुखि दे जीहा
 क्रिसन जु पोखगा भरगा करै ।
 कहगा तगौ तिग्या तगौ कीरतन
 खम कीधा विणु केम सरै ॥ ७ ॥

३। S ताज, JS ज्ञानद (for सोझै), K वाज्ञा, N वाज्ञा, BM वाज्ञा, BMS झज्ञौ क, B मनि, NP सरसत, BJK मनि, M मन आवंतौ मुढ सरिच संग, NS पह, JKU पांगुलज .

४। KMN जिय, MS फूण, PU जीहि जीहि, M जिवनवौ, BKMNS तिय, J(M)PU लाधुज (for पाथौ), M तीकंम, U रेहरा, J किश्च, N किचौ .

५। ALL श्रीपति, PU उमथ (for तु मति), S संमति (ditto), J श्रुकवि (ditto), BJ तुउल, B चिचवति (for तवति), PS तवत, J उमंड, S उमंद, KMS तिरै, K बरण, BS छग, J छगर, JN पुङ्क्षौ . S पोहचै, S राक, P किरि, KMS नेर .

६। BKNS जिय, S जुव, BKS सुष, BKS लासन, JPU किसन, JK ज पोख, BNP(S)U संपोख (for जु पोख), B तडै (for 1st तडौ),

राठौड़ राज प्रिथीराज री कही ।

३

सुकदेव आस जैदेव सारिखा

सुकवि अनेक ते अक सम्म ।

चौवरशाशा पहिलौ कीजै तिया

गूंधियै जेणि सिंगार यश ॥ ८ ॥

दस मास उदरि धरि वले वरस दस

जो इहाँ परिपालै जिवडी ।

पूत हेतु पेखताँ पिता प्रति

वली विसेखै मात वडी ॥ ९ ॥

दक्षिणादिसि देस विदरभति दीपति

पुर दीपति अति कुँदगापुर ।

गत्रति अक भीखमक राजा

सिरहर अहि नर असुर सुर ॥ १० ॥

पञ्च एच ताइ छट्ठी सुपुत्री

कुँवर रुकम कहि विमलकथ ।

J तणा (ditto), BJN ते (for तिणि), KS ते (ditto), U तद् (ditto), BS तणा (for 2nd तणी), BJKMNPU अम, S संमण, K कीर्धा, JK विण, B विज, S विणि.

८ । BS चुचदेव, N बधास, MNPU अथदेव, JN ति, KS त, B तु (for ते), M चरोक (for ते चोक), J परिलोई, U परिलं, B परिलै, M पहला इ, BKMNS तिण, J घंघोद, M गुथीजै, BS गूंधियै, NPSU जेण, K वेण (for जेणि), KU द्युगार, S चिणगार.

९ । K उचरि, JN उचरि, P उचर, MSU उदर, B आँ, M इँ, K जेवडी, BJ धूच, K उच, BJ चेति, KMNSU चेत, P जोवताँ, S ऐषंत, M पचि (for प्रति), JMS वले, BS विसेपत.

१० । KPU द्युषिं, BN द्युषां, S दिषणदिषा, BS विदुरभति, K दीपति, J राजति (for 2nd दीपति), K राजा, MN चेक, M भीखमद्यम, S भीचसुच, PU चिरचर, M जे रै खेदै (for चिरचर), S उद्दुर.

रुकमवाङ्ग अनै रुकमाली
रुकमकेस नै रुकमरथ ॥ ११ ॥

रामा अवतार नाम तोइ रुकमणि
मानसरोवरि भेदगिरि ।
बालकति किरि हँस चौ बालक
कनकवेलि विञ्ज पान किरि ॥ १२ ॥

अनि वशि वधै तोइ मासि वधै अे
वधै मासि तोइ पहरि वशन्ति ।
लखगा बच्चीस बाललीलामै
राजकुमरि ठूलडी रमन्ति ॥ १३ ॥

संगि सखी सीलि कुलि वेसि समाली
पेखि कली पदमणी परि ।
राजति राजकुंयरि रायकुण्डा
उडियगा बीरज अबहरि ॥ १४ ॥

११। B शंख पूत, BNPS छडी, M सुपुत्री, BKN दुष्पर, P कुंयर, S कुरर,
M कंवर ।

१२। JP तर (for तार), PSU एचमणि, KMN ° चरोवर, M कि भेरगिरि,
U बालगति, P दिरि, BMU बर्टि, KS बर, S किनकवेक, BJP दुँडं
(for दिञ्ज), J पंत, KSU बरि, M दिरि ।

१३। JKPS चन, BM रवि, B वरिष्ठ, JKSU वरस, ALL मास, S चेष्ट
(for चेत), M चं वधै मासि (for ताट मासि वधै चेत), KU [चेत] ALL
मास, BNU पहर, J उषरि K उषर, MS पोहर, N लक्षण, S चती-
[च], N °लीखामणि, JKP कुण्ठरि, NU दुष्परि MS कुररि ।

१४। KS संग, B(S) सील सखी, BJMN सील, JKMNU दुष्ट, JKNPU
वेष, S दुष्टी, B पदिमणी K पदमणी, N पदमणी, S राजत, BNU
°कुंचरि, S °कुंवरि, K| रायकुंयर, BK रायवंवर, J राइविष, M
राट्सगिरि, BJKMPSU उडीवर, BJKNS बीरज ।

ਰਾਠੌਡ ਰਾਜ ਪਿਥੀਰਾਜ ਰੀ ਕਈ ।

੪

ਸੈਸਵ ਤਨਿ ਸੁਖਪਤਿ ਜੋਵਣ ਨ ਜਾਗਰਿ
ਵੇਸ ਸਤਿ ਸੁਹਿਣਾ ਸੁ ਵਰਿ ।
ਹਿਵ ਪਲੁ ਪਲੁ ਚਠਾਈ ਜਿ ਛੋਇਥੈ
ਪਿਥਮ ਗਾਨ ਕੇਹਵੀ ਪਰਿ ॥ ੧੫ ॥

ਪਹਿਲੈ ਸੁਖ ਰਾਗ ਪ੍ਰਗਟ ਥੈ ਪ੍ਰਾਚੀ
ਅਹਣਾ ਕਿ ਅਹਣੋਦ ਅਭਰ ।
ਪੇਖੇ ਕਿਰਿ ਜਾਗਿਆ ਪਥੋਛਰ
ਸਤਿਆ ਵਨਦਾ ਰਿਖੇਸਰ ॥ ੧੬ ॥

ਜਸ ਜੀਵ ਨ ਹੈ ਆਵਤੈ ਜਾਗੇ
ਜੋਵਣ ਜਾਵਣਾਹਾਰ ਜਗ ।
ਵਡ ਵਿਲਖੀ ਵੀਛੜਾਤੈ ਬਾਲੁ
ਬਾਲੁ ਸੰਘਾਤੀ ਬਾਲੁਪਾ ॥ ੧੭ ॥

ਆਗਲਿ ਪਿਤ ਮਾਤ ਰਮਨੀ ਅਕੂਗਿ
ਕਾਮ ਵਿਰਾਮ ਛਿਪਾਡਣ ਕਾਜ ।
ਲਾਜਵਤੀ ਅਕੂਗੁ ਅੰਹ ਲਾਜ ਵਿਚਿ
ਲਾਜ ਕਰਨੀ ਆਵੈ ਲਾਜ ॥ ੧੮ ॥

੧੫। P ਬੀਚਵ, M ਸਿਦਾਵ, U ਬੈਚਵ, BMS ਤਚ, KU ਤਨੁ, B ਜੋਥਾਣ,
KNPSU ਜੀਵਨ, N ਵਥਚਿ (for ਵੇਚ), JKNPU ਤੁਹਣਾ, J ਚਥ, J
ਚਥਾਵ, S ਚਥਾ, J ਜ, KS ਰਚ, N ਹਿਲ, PUI ਜੁ, K ਚੋਪਈ, N
ਚੋਪਈ, P ਚੋਲੀ, S ਛੁਥੇ, U ਹੋਇਥੈ, BKMNSU ਪਥਮ, J ਪਿਥਮ ।

੧੬। M ਪੈਵਲੋ ਰ, BJKMNSU ਸੁਚ, BKMS ਥਥੀ, JPU ਚਿਉ, N ਚਿਥਾਇ,
MS ਕ, BJKMNU ਚਰਣੋਦਿ, S ਹੋਏਦੇ, P ਚੰਗਰਿ, N ਚਚਰ, J ਪੰਚਿ,
N ਕਹਿਰ, SU ਹਿਰ, JK ਪ੍ਰਾਤ (for ਹਿਰਿ), S ਪਥੋਖਰ, U ਪਥੋਖਰ, KU
ਸੰਘਾ, P ਬੰਦਰ, N ਰਿਖੇਸਰ, (M)S ਰਿਖੇਸਰ ।

੧੭। BJNSU ਚਾਰੰਤਾ (ਹੌ), K ਜੀਚਣ, MS ਜੀਵਨ, J ਜਾਂਥਾਹਾਰ, S
ਜਾਂਥਾਹਾਰ, P ਬੀਛੜੀ, S ਬੀਛੁਰਨੈ, J ਬੀਛੜਾ, BM ਸੰਗਾਤੀ, S ਸੰਗ ਚੀ ।

੧੮। B ਪਿਤੁ, BK ਚਾਂਗਿ, M ਬਿਧਾਤਿ, B ਕਾਜਿ, KP ਚੰਗ, K ਚੇਹਿਚਿ,
M ਚਾਲੇ (for ਲਾਕ ਵਿਚਿ), BKP ਕਰਨਾ, JNU ਕਰਨਾ ।

सैसव सु जु सिसिर विवीत थयौ सज्ज
 गुण गति मति अति अेह गिगि ।
 आप तणौ परियह ले आयौ
 तरुणापौ रितुराज तिगि ॥ १६ ॥

दल फूलि विमल वन नयगा कमल दल
 कोकिल करण सुहाइ सर ।
 पाँपगि पञ्च सवारि नवी परि
 भूहाँ रे भमिया भमर ॥ २० ॥

मलयाचल सुतनु मलै मन मौरे
 कली कि कामच्छुर कुच ।
 तणौ दखिणादिसि दखिणा त्रिगुणामै
 ऊरध सास समीर उच ॥ २१ ॥

आगँद सु जु उदौ उहास हास अति
 राजति रद रिखपनि रुख ।
 नयगा कमोदगि दीप नासिका
 मेन केस राकेस मुख ॥ २२ ॥

१६ । (B)M सैसव, U शैशव, K सो, JKNS ज, BK चुचिर, JN चुचिर,
 P चतीत, N चिच्छ, JM सद, N सदि, KNS गण, KNU परिमह,
 P परिमहि, S परमह, P लेल, S आवि, JU तदणापण, P तदणपणर,
 BKNU रितुराज, P रितुराज, S रितुराज, NS तष, K तज ।

१० । JKNPSU फूल, NP वनि, M बन, KS नयग, J नेण, NP वरण
 चंपक (for नयण कमल), M कंडि, BS सुहावि, J पंपिण, U पाँपगि,
 J पंचि, JPU समारि, KN समार, S छुवारि, KMNU भुंडा,
 BKMNS भमिया, BKMNP भमर ।

११ । J मिलाया०, S मिलाया०, BKMNSU चुतन, J चुतण, NP मण्ण, S
 मिलै, PS मवरे, U कल्हीच, K क, S कु (for कि), J तणु, P तिच्छ.
 ' NU तणर, (KP)U दखिण, N त्रिगुणमय ।

१२ । JKMNS ज, B जि, P ऊरध, S ऊदै, JN रितिरंति, K जथग, S
 नरन, BS कमोदगि, JU कुमोदिनि, K कमोदिनी, S मीज ।

राठौड़ राज प्रिथीराज री कही ।

७

वधिया तनि सरवरि वेसि वधन्नी
जोवण तणौ तणौ जल जोर ।
कामणि करण सु बाग काम रा
दोर सु वण्ण तगा किरि डोर ॥ २३ ॥

कामणि कुच कठिन कपोल करी किरि
वेस नवी विधि वाणि वखाणि ।
अति स्थामता विराजति ऊपरि
जोवणि दाण दिखालिया जाणि ॥ २४ ॥

धरधर खिंग सधर सुपीन पयोधर
घण्ग खीण कटि अति सुघट ।
पदमणि नाभि प्रियाग तणी परि
चिवलि चिवेणी स्वोणि तट ॥ २५ ॥

नितनणी जङ्ग सु करम निरूपम
रम्म खम्म विपरीत रुख ।

१३ । KMNS तन, BKMS सरवर, ALL वेस, BPS ऊबन, U तणु BJ(K)
तण्ठ (णे), M तणे (for 2nd तणे), JNU कानिष्ठि, K रा, JKS दोर
(for दोर), U छोरि (ditto), S च, BJKMNPS वरण, BKNPS
किरि, P दोर (for छोर) .

१४ । NPU कानिष्ठि, JM कानिष्ठि, J कठिण, K किरि, JS करि, N वर्त्ति
(for वेस), K बाष, KU बषाष, BU आमता, P चामता, BS विराजत,
K चिराजित, JMNPU जोबन, K जोबन, S जोबन, JKU दिषाक्षा,
N दिषाक्षे, P दिषालि, KU जाण .

१५ । NPU भराधर M धरधरि, BJKMNPU झट्टंग, P सपीन, BS हुण्ठे,
M चण, S अति कठि, N तुष्टि, JMNPU पदमणि, BMS नाभ,
JKNSU प्रशाल, JKMN चोणि, BS चोण, P सोणि .

जुबलि नालि तसु गरम जेहवी
वथणे वाखाणै विदुख ॥ २६ ॥

ऊपरि पदपलव पुनरभव ओपति
निमल कमल दल ऊपरि नीर ।
तेज कि रतन कि तार कि तारा
हरिहंस सावक ससिहर हीर ॥ २७ ॥

आकरणा पुराणा समिति सासच विधि
वेद चारि खटब्बङ्ग विचार ।
जागा चतुरदस चौसठि जागी
अनंत अनंत तसु मधि अधिकार ॥ २८ ॥

साँभलि अनुराग थयौ मनि स्यामा
वर प्रापति वज्रती वर ।
हरि गुण भणि ऊपनी जिका हरि
हरि तिणि वन्दै गवरि हर ॥ २९ ॥

११ | NP निर्विवि M °विवि, B °विवि, JKU °विवि, S °विवि, S गरम
(for क°), P निरूपित, M निरूपित, BK जुबलि, J लूचल, M
जुबल, U जुबल, NP जुबल, S जोवल, NPS जाल, BJKMS तस .

१० | BP ओपति, BKMNP °पलव, BKPU पुर्वमै, J उपित, B निर्वेष,
S निरमल, K रमल, S क, JK सावकि, JP सपहर, S सिसहर .

११ | BJNPU सद्गति, K रहत, BKM साल, J साधित, K आर, MS
जंघि, JK चतुर्दश, KS जाणै, M अंधे, BJMS तस, J मंजि .

१२ | MPSU संभलि, M अयु, N अिय, BP सामा, NU झामा, K वहित,
K भदो, JU छुवि (for भणि), (B)M जिका इ, KMNPU वर
(for 1st वरि), BJKMNPU वर (for 2nd वरि), KM तिष, JU गोरि .

राठौड़ राज प्रियोराज रो कहो ।

६

ईसे पित मात अेरिसा अवयव
विमल विचार करै वीवाह ।
सुन्दर सूर सीलि कुलि करि सुध
नाह क्रिसन तिरि सूर्मे नाह ॥ ३० ॥

प्रभगान्ति उच्च इम मात पिता प्रति
अन्हाँ वासना वसी इसी ।
ग्याति किसी राजविर्या रवाली
किसी जाति कुलपांति किसी ॥ ३१ ॥

सु जु करै अहीराँ सरिस सगाई
ओलांडे राजकुल इता ।
त्रिधणौ मति कोइ वेसासौ
पाँतरिया माता इ* पिता ॥ ३२ ॥

पिता मात पभगौ पूत म पाँतरि
सुर नर नाग करै जसु सेव ।
लिखमी समी रकमणी लाडी
वासुदेव समौ वासुदेव ॥ ३३ ॥

३० । M दै, BM पितु, BJKMS बेरसा, M अविष्य, S दृष्ट्य, MS विचारि, BKM बरण (for दैर), MS वीमाह, ALL चोल कुल, BKM करि कुल, BJNPSU क्रिसन, BJKM उरि, SU तिरि ।

३१ । KNP पभगान्ति, JPSU पूत, M किसी ग्याति ।

३२ । KNS जा, B जि, M सरसि, JS ओलंडे, JU द्वापरि, K द्वापर्या, B दृष्ट्यपर, M दृष्ट्यपरि, NP दृष्ट्यपर, NPU मत, JNP वेसासौ, ALL [क]

३३ । BJNP पित, M पितु, U पिल माद, JU प्रभवर, K पभगान्ति, M *पूदै (for पभगौ), JMS पूच, U पंतरि, BJM जे (for जाहु), S जच, NU जायिनी, P जियिनी, BJSU दृष्ट्यमणी, BMS शास्त्रैव, JMNPSU उम ।

मावीच अजाद मेटि बोलै सुखि
 सुवर न को सिसुपाल् सरि ।
 अति अँबु कोपि कुँवर ऊपाणियौ
 वरसालू वाहला वरि ॥ ३४ ॥

गुरु गेहि गयौ गुरु चूक जाणि गुरु
 नाम लियौ दमधोख नर ।
 हेका वडौ हित ऊवै पुरोहित
 वरै सुसा सिसुपाल् वर ॥ ३५ ॥

विष विलँब न कीध जेणि आइस वसि
 वात विचारि न भली वुरी ।
 पहिलुँ इ जाइ लगन ले पुहतौ
 प्रोहित चन्देवरी पुरी ॥ ३६ ॥

ऊइ इरखि घयै सिसुपाल् हालियौ
 गर्न्ये गायौ जेणि गति ।

३४ । N मावीच, S मावीत, P अर्दाद, JK अजाद, NU अचाद, B बोई, BM अचिपाल्, S असपाल्, BS अर, K चिर, U चिरि, S इत, BKSU अच, JKMU बोप, N कुमर, MS कवर, वैचलौ, KP वर ।

३५ । BMS गुर, B येचि, JK नेच, M येच, S यर, BMS आणि चूक, JKSU नंद (for लियो), N जाचु (ditto), M नंदधोख (for इम°), K गुर (for गर), K झयो, P झाउ, U झार, BKM परोहित, JU चुप्रोहित, BK जो वरै, S वरी ।

३६ । G अप, BKNP लैच, S लैच, J अच, KN चिचार, M चिचारी, KNP वुरी, B यपिलो रै, JKNS °चाउ [र], U °चुं [र], NP ताद, (for आद), MNPU एकत्रज, J युक्ततज ।

राठौड़ राज प्रियोराज ही कहो ।

११

कुण जागै सँगि ज्ञाना केतला
देस देस चा देसपति ॥ ३७ ॥

आगमि सिसुपाल मणिहौजै ऊहव
नीसागे यडती निहस ।
पटमखडप छाइजै कुँदगापुरि
कुन्दगामै बाझै कलस ॥ ३८ ॥

यिह यिह प्रति भीँति सु गारि हीँगलू
ईंट फिटकमै चुगी असम ।
चन्दगा पाट कपाट इ चन्दगा
खुम्भी पनाँ प्रवाली खम्भ ॥ ३९ ॥

जोइ जलद पटल दल साँवल ऊजल
घुरै नीसाग सोइ घगाघोर ।
प्रोलि प्रोलि तोरण परठीजै
मझै किरि तगडव गिरि मोर ॥ ४० ॥

३७। BJKM छोर, N ऊजउ, P छाउ, U छाउ, JKNPSU दरय, N चण्ड, B चिंधिशाल, S सचू, U शिशू, P गाया, BK लीण, S जीर, JNP देखि, U तेण, KMS चया (for ऊचा), S ता (for चा) ।

३८। JKU चागम, M चागलि (for चिनि), BM चिंधिशाल, PU शिशू, K चिशू, S सचू, J मंडीर, K मांडीउ, MP मंडियज, NU मंडीयर, KU ऊहव, MNPU पड्दे, J चार्टर, PU चार्टरयर, S चाविकै, KU कुंदणपुर, JU दंचामर, M कुंदगामै, P वांदड (for चाकै) ।

३९। JKNPU घुर, M पिहि, S घर, JNU लीगलो, NU फिटिकमर (भय), KU चंदन, BMSU कपाटे, BPU ई, P पना ।

४०। K(M)NP चामल, J चामल, U चामल, K ऊचाल, BJ चाज (for चोर), U चाजि, K चाद, N चाद, M [त]ारज (for चोर), P चैनघोर, NSU मांडर, MP चिर, K चरि, P चारज, N चिरि तारज चिर, M चिर ।

राजान जान सँगि झता जु राजा
 कहै सु दीध ललाटि कर।
 दूरा नैर कि कोरण दीसै
 ध्वलागिरि किन ध्वलहर ॥ ४१ ॥

गावै करि मङ्गल चडि चडि गौखे
 मनै सूर सिसुपाल मुख।
 पदमणि अनि फूलै परि पदमणि
 रुखमणी कमोदणी रुख ॥ ४२ ॥

आली मणि चडि चडि पञ्ची जोवै
 भुवणि सुतन मन तसु मिलित।
 जिखि राले कागळ नख लेखणि
 मिर्सि काजल आँसू मिलित ॥ ४३ ॥

तितरै हेक दीठ प्रवित गलिन्नागै
 करि प्रगापति लागी कहण।

४१। BKNPU उंता, K ज, S स (for जु), J नार (for चु), BSU निलाटि, JKN लक्षाट, M लिलाट, BJKMNPu चवर, S क छूर्प, J भमळ, BJKMNPu फिला, S का, J भउलहर.

४२। K विरि, S कै, MU विर, BJ चडि, N गउपे चडि विचवाया मंदस्त
 नावट, P जौचे चडि चडि मंदस्त जावै, B भरे, उचिपाल, KM चिच०
 PU चिच०, S स०, B पदिमिलि, N °मलि, PU °मिलि, S चंव, U
 चवर, BP रुचि परि फूलै, NP रुचिलै, U ° चिचि, P कुमोहिली.

४३। P ब्रमि (for भमि), M लंकि (ditto), K मद, B चडि, J पंची चडि
 चडि, U पंची चडि चडि, BS जोचै, B मुचै, J मुचै, K मुचमि, SU
 भवै, PU छुत्तु, J तचै, KN चरि (for चहै), BS चिलाट, M भवै
 रं छो तचै मिलिति, KS रापै, JU राविचै, NP कामस रापै,
 J कावद, BK लेपै, JPU लेलिति, B लस, KMS भसि, S मिलात,
 M मिलिति.

राठौड़ राज प्रियोराज री कही ।

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देहि संदेस लगी दुवारिका
वीर वटाऊ ब्राह्मण ॥ ४४ ॥

म म करिसि ठील हिव ऊचे हेकमन
जाह जादवाँ इन्ह जन्ह ।
साहरै सुख ऊँता ताहरै सुखि
यग वन्दण करि देइ पन्ह ॥ ४५ ॥

गई रविकिरण यहे थई गहमह
रहरह कोइ वह रही रह ।
सु जु दुज पुरा नीसरे सूतौ
निसा पड़ी चालियौ नह ॥ ४६ ॥

दिन लगान सु नैड़ी दूरि दारिका
भै पड़चेस्थाँ किसी भति ।
साँझ सोचि कुन्दणपुरि सूतौ
जागियौ परमाति जगति ॥ ४७ ॥

४४ । BS चेक, KU इक, J चेकि, BJ(K)M(S)U देहि (for दीठ),
JKMNPU पविष्ट, MPS वर्षतावउ (°बौ), U °चाँगु, BKM संदेश,
JU °सुउ, BKM सूगे, J चनि, BJKMU दारिका, S लगे दु[या]रक
देह संदेशो ।

४५ । JNPU म म दील छरे, JS चव, B चल (for चिव), JM चोर, K चीय,
S ऊर, B चेकमनि, U चेकमन, P जांचे, B जाँच, KNU जाँचि, BKS
जाहवे, N इद, JM माहरा, MNS ऊता, JU झंतउ, KP सुच (for
सुचि), B बंदव, J चरि (for करि), JKN देर ।

४६ । B स्वेच, M पिचे, B यिय, J चणउ, K(M)S चणौ, KN ऊर (for चोर),
JU चोर (ditto), B वह चव (for चोर वह), KN चहि, B रसे,
BJMNS ज, BKM दिक, U दुङु ।

४७ । BJKMPSU नेहउ, N नवहउ, B(M)P भउ, JU भउ, K चुंच, B
युरच्चाँ, K पड़च्चाँ, M युरच्चाँ, U युरच्चाँ, J चेकि, K चेष (for
किसी), K भाति, JKMU सांचि, BKS दुरच्चुर, MP °बुरुरि,
JKNPSU परमावे, M प्रभावे ।

धुनि वेद सुयाति कङ्ग सुयाति सङ्क धुनि
नद भङ्गरि नीसाण नद ।
हेका कह हेका हीलोहल
सायर नयर सरीख सद ॥ ४८ ॥

पणिहारि पटल् दल् वरण चंपक दल्
कलस सीसि करि करि कमल् ।
तीरथ तीरथि जङ्गम तीरथ
विमल् ब्राह्मण चल् विमल् ॥ ४९ ॥

जोवै जाँ ग्रहि ग्रहि जगन जागवै
जगनि जगनि कीजै तप जाप ।
मारगि मारगि अब मौरिया
अम्बि अम्बि कोकिल आलाप ॥ ५० ॥

सम्भति वे किना किना वे सुहिणौ
आयौ कि हँ अमरावती ।
आइ पूछियौ तिणि इम जम्मियौ
देव सु आ दुआरामती ॥ ५१ ॥

४८ । K धुनि, J^१SU धुनि सुषत येद, KNP सुषत, B किची, M कच, KU कहा (for कङ्ग), (M)S जालरि, KM चालोहल .

४९ । JKNPU पणिहार, J चरण, M वरण, JKMU सीस, B कह करि, J कह कह, N धरि कर, S कर कर, S कुरल, JN तीरथि (for 1st तीरथ), J तीरचि (for 2nd तीरथ) .

५० । B जोचर, J जोर, K जोचै, M जोचै, BKNPU मटचि, M चिच, BK जालनि (for जालन), S जिलन, BKS मारग, BS आप, B मौरिये, JKSU मौरिया, PS आपि, KN आंव (for आंवि) .

५१ । B सांप्रति, K सुंदरचौ, क, NP सु तिणि, BJMU तेणि, K तेण, NP वे (for आ), BMU द्वारामती, S द्वारकामती .

राठौड़ राज प्रियोराज री कही ।

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सुगि खवणि वयण मन माहि थियौ सुख
क्रमियौ तासु प्रणाम करि ।
पूछत पूछत ग्यौ अन्तहपुरि
जड़ौ सुदरसण तयौ हरि ॥ ५२ ॥

वदनारविन्द गोविन्द वीखियै
आलोचै आपै आप सूँ ।
हिव हकमणी क्रितारथ जड़ै
जड़ौ क्रितारथ पहिलौ हूँ ॥ ५३ ॥

जठिया जगतपति अन्तरजामी
दूरनरी आवतौ देखि ।
करि वन्दण आतिथ प्रम कीधौ
वेदे कहियै तेगि विसेखि ॥ ५४ ॥

कस्मात् कस्मिन् किल मित्र किमर्थं
केन कार्यं परियाति कुच ।

५१ । BK(M)S अबण, J संभिं (for सुखि खवणि), NP(U) संभले (ditto),
BJMK थयौ, BJMS तासु, JKN(M)PSU नयण, KP अन्तहपुर, J
संतःपुरि, J झाउ, KPU ऊयण, MS ऊवौ ।

५२ । K वीखियौ, J वीधीयै, M वेदीयै, BS आलोचै, BMNU आप आप,
JK चांप चालोचर चांप सूँ, BJ चै, KN चियर, S चै, BJS चयणयै,
NU चकमियौ, BJKMPU कातारथ, B चोरै, JK चोरै, NU चोरार,
M चोरै, S ऊरै, JN झाउ, KPU ऊयण, MS ऊवौ, BJKMNPU
कातारथ, BJMSU परिल, N परिलूँ ।

५३ । BJ अगचपति, K अमति०, JK अंतरशामी, J दूरिंतरि, JN चोरंतर,
KS देष, BKMS बंदण, JU आतिर्चि, U खर्म, S वीजै, K तिष, MPS
देष, U लेण, BKS विसेप ।

प्रूहि अनेन येन भो ब्राह्मण
पुरतो मे प्रेषितम् पञ्च ॥ ५५ ॥

कुन्दण्डपुर ऊँता वसाँ कुन्दण्डपुरि
कागल् दीधौ बेम कहि ।
राजि लगै भेल्हियौ रकमणी
समाचार इगि माहि सहि ॥ ५६ ॥

आगान्द लखणा रोमाञ्चित आँसू
वाचत गदगद कँत न वगै ।
कागल् करि दीधौ करणाकरि
तिगि तिगि हीज ब्राह्मण तगै ॥ ५७ ॥

देवाधिदेव चै लाघौ दूरै
वाचणा लागौ ब्राह्मण ।
विधि पूरबक् कहे वीनवियौ
सरणा तूझ असरणासरणा ॥ ५८ ॥

५५ । B(M) कळिङ् कथ किल कपमात किमरथी, S कपमिव किछ करि किसमात
किमरथी, J कळिङ् कथ किल किमरथी, K कळिङ् लिति: कः कलात
किमरथी JNP बलात् कळिङ् लिच किमरथी, P कार्य. B(S) काजि, BK(S)
परजंति, J परियंति, M परिकंति, BK(S) कति (for ज्ञात), M कच.
JKNPU येब, BS यो (for भो), JK यो (ditto), M तु (ditto), JN
ब्रह्मण, P ब्रह्मण, S ब्रह्मण, P पूर्व, BM(S) प्रेरतच, J प्रेरित, K
प्रेरितो, B पति (for पच), K पति, PU पचे.

५६ । J कुंदण्डपुरि, N ° नपुरि, MPU नपुरि, J वसाँ, (M)S वस्तु, MNU
कुंदण्डपुरि, JKS नपुरि, P नपुरि, S कावद, BKMS हीन्हो, JNPU
राज, N उति, BJKMPSU उपमणी, KMPUS एक.

५७ । BS आरंदमै, B लेपिष रोमाञ्चि. NU रोमाञ्चंच, J रोमाञ्चंच, M रोमाञ्चंच,
P रोमाञ्चंचत, S रोमाञ्चत, B गच्छत, KS कर, J से (for करि),
BMS हीन्हो, BKS करणाकरि, M करि (for 1st लिधि), BKU लिद,
S लिद ची वेष, BMP ब्राह्मण.

५८ । K रर (for चे), KNPS दूधर, N दूधर, J दूर, PS विधि, B
वीनवियौ, MS वरेववियौ, P दुं जि (for दूरा), M उपर्यि सरवि.

राठौड़ राज प्रिथीराज री कही ।

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बलिबन्धण मूरभ सियाल सिङ्ह बलि
प्रासै जौ बीजौ परगौ ।
कपिल घेनु दिन पात्र कसाई
तुलसी करि चबडाल तयै ॥ ५६ ॥

अह करि तुहु छरिह अवर वह आयै
चैठति किरि होमै अगनि ।
सालिगराम सूह ग्रहि सङ्ग्रहि
वेद मन्त्र स्त्रेदाँ वदनि ॥ ५० ॥

हरि ऊचे वराह हचे हरिगाकस
हँ ऊधरी पताल हँ ।
कहै तई करणामै केसव
सीख दीध किणि तुहाँ सूँ ॥ ५१ ॥

आणे सुर असुर नाग नेचै नहि
राखियौ जई मँदर रहे ।
महण मध्ये मूँ लोध महमहण
तुहाँ किणै सीखव्या तरे ॥ ५२ ॥

५६। J संजा, P सूँ जु, BKS लाल, K सिंच, (M)PS संच, KN बल, BS पाच, B बीजे, BJKMS खंग, S दध (for दिन), K नद (ditto), S पात, MS तुलसी, U किर ।

५०। BM चम, M तच, KMP छांडि, S हौडि, BN चैठित, (M)U चरिति, BKNPU करि, S किर, JMNPU चालियाम, B(K)N द्यति, M चित, B(P) संदर्भि, JK संपर, S चंपरियौ, M खेवा (for उड़हि), S वात (for मन्त्र), BJS मेशा ।

५१। K हँचे (for ऊचे), BPS वाराह, PU ऊचे (for ऊचे), JPU चरिताह, M चिरपात्र, K चबरी, JKU पालाल, MS पथाल, S तच, KPU करणामय, BN करणामय, S करणाकर, BKMSU किण ।

५९। KNPU नेचै, N निचि, S राखिया, जेण (for जाई), M जै (ditto), BJMNU मंदिर, S लिंदर, NPU भयि मचय, BJKSU ऊं (for ऊं), M भयि मोहधि छीधि, B तच, KS तुहु, M तचु, JS किणि, KMU किच, JKNU चीखविया ।

ਰਾਮਾ ਅਵਤਾਰਿ ਵਹੇ ਰਿਣਿ ਰਾਮਣ

ਕਿਸੀ ਸੀਖ ਕਹਣਾਕਹਣਾ ।

ਛੁੱ ਤਥਰੀ ਚਿਕੁਟਗਲ ਛੁੱਤੀ

ਹਰਿ ਬਨ੍ਹੇ ਵੇਲਾਹਣ ॥ ੬੩ ॥

ਚੌਥਿਆ ਵਾਰ ਵਾਹਹਿ ਕਰਿ ਚਤੁਬੁਚ

ਸਝੁ ਚੜਾ ਧਰ ਗਦਾ ਸਹੀਜ ।

ਸੁਖਿ ਕਰਿ ਕਿਝੁ ਕਹੀਜੈ ਮਾਹਵ

ਅਨਹਜਾਮੀ ਸ਼ੁੱ ਆਲੋਜ ॥ ੬੪ ॥

ਤਥਾਪਿ ਰਹੇ ਨ ਛੁੱ ਸਝੁੱ ਬਕੁੱ ਤਿਣਿ

ਚਿਧਾ ਅਨੈ ਪ੍ਰੇਮ ਆਤੁਰੀ ।

ਰਾਜਿ ਦੂਰਿ ਹਾਰਿਕਾ ਵਿਰਾਜੈ

ਦਿਨ ਨੈਡੈ ਆਇਥੈ ਦੁਰੀ ॥ ੬੫ ॥

ਚਿਣਿ ਦੀਵ ਲਗਨ ਵੇਲਾ ਆਡਾ ਤੈ

ਘੁੂੰ ਕਿਦੂੰ ਕਹੀਜੈ ਆ ਘਾਤ ।

ਪ੍ਰੂਜਾ ਮਿਸਿ ਆਵਿਸਿ ਪੁਰਖੋਤਮ

ਅਗਿਕਾਲੁ ਨ ਨਹਰ ਆਸਾਤ ॥ ੬੬ ॥

੬੩। JKMNSU ਚਵਸਾਰ, BKNPU ਰਣ, S ਰਣ (for ਰਿਣਿ), KMNPSU ਰਾਵਣ, BS ਕਰਚਾਕਾਰਣ, K ਚਹਰੀ, M ਚਿਗੁਡ², BKMS ਛੰਗਾ, NP ਬਾਬੇ.

੬੪। NU ਚੌਥੀ ਚਾ, JKNPSU ਚਾਵਰ, B ਚਤੁਰਬੁਚ, K ਚਤੁਰੁੰਚ, S ਚਾਚ, JM ਧਰਿ, JKPSU ਚੁਧ, J ਕਹਿ (for ਕਰਿ), S ਕਾਚੁ ਕਹੀਜੈ.

੬੫। KNPU [ਛੁੰ], KMS ਤਿਣ, BJKMS ਪ੍ਰੇਮਾਤੁਰੀ, JNU ਰਾਜ, NU ਦੁਹਾਰਿਕਾ, P(S) ਦੁਹਾਰਿਕਾ, S ਵਿਰਾਣੈ, BJKMNPSU ਮੇਡ, BJKMNPS ਚਾਚਣ.

੬੬। BJKN ਚਿਚ, M ਚਿਚਦ, P ਚਿਚ, S ਚਿਚ, BKU ਆਡਾ ਵੇਲਾ ਤਰ, S ਆਡਾ ਵੇਲਾ, P ਗੀਵਰ (for ਸੈ), BS ਬਣੈ, J ਕਚੀਦ, P ਕਚੀਦ, U ਕਤੁੰ, KU ਚਾਵਿਚ, S ਚਾਵਿਚਾ, KNPU ਪੁਰਖੋਤਮ, MS ਪਰਚੀ³, B ਚਾਂਚਕਾਲੈ, JNP ਚਾਲੁਵੈ, M ਚਾਂਚਕਾਲਿ, BS ਮੈਰ, J ਮਨ.

राठौड़ राज प्रिथोराज रो कहो ।

१६

सारङ्ग सिलीमुख साथि सारथी
प्रोक्षित जाणगाहार पथ ।
कागल चौ ततकाल क्रिपानिधि
रथ बैठा साँभलि अरथ ॥ ६७ ॥

सुग्रीवसेन नै मेघपुङ्ग्य सम-
वेग बलाहक इसै वहनि ।
खंति लागौ चिभवनपति खेड़े
धर गिरि पुर सान्धा धावनि ॥ ६८ ॥

रथ अम्भि सारथी विप्र छग्नि रथ
औ पुर हरि बोलिया इम ।
आयौ कहि कहि नाम अहीया
जा सुख दे स्थाम नै जिम ॥ ६९ ॥

रहिया हरि सहो जागियौ रुकमणि
कीध न इवड़ी ठील करै ।
चिन्तातुरु चिति इम चिन्तवतो
थई क्षीँक तिम धीर थई ॥ ७० ॥

६७। B शारिथी, S प्रोक्षत, BJKNPU छपानिधि, JKNPSU रथ, J संभलि, K साँभलि, N चौ, M inserts here st. ०४.

६८। BM उमदेवि, K वक्षाहिक, J रुच, NPU रुच, S लागी चिभवन चै, N धरि, BS जिर तर, U तर गिरि, (J)K तर (for पुर). S धारत.

६९। B अंभि, M ठंभि, S ठमे, त्रिप, (B)J(MS) बंडज, (K)S आप (for चौ पुर), J(K) अच्छारज, MPS अमीषज, J दर, S पावै (for दे), BJK(S) चाम.

७०। J आणीयु, S आपिथा, BJMPS रथमणि, U रुकमिधि, B ईतरी, N अतरी, MS अडडी, JKPSU चित, BM चित, N इम चित, JKU चिंतवतां, K मर्जि (for तिम), S तार (ditto).

चलपत्र पञ्च यियौ दुज देखे चित
 सकै न रहति न पूछि सकन्ति ।
 औ आवै जिम जिम आसज्जौ
 तिम तिम मुख धारणा तकन्ति ॥ ७१ ॥

संगि सन्त सखोजणा गुरुजणा खामा
 मनसि विचारि अे कही महन्ति ।
 कुससधली छँता कुन्दणाएरि
 क्रिसन पधारणा लोक कहन्ति ॥ ७२ ॥

बम्हणा मिसि वन्दै हेतु सु बीजौ
 कही खवणि समली कथ ।
 लिखमी आप नमे पाइ लागी
 अचरिज को लाधै अरथ ॥ ७३ ॥

चटिया हरि सुणि सङ्करणा चटिया
 कटकबन्ध नज्जु घणा किथ ।

७१। BKMS अथउ, JU यिउ, BKU दिज, K देशी, BM रदित, JK रहित, U चकि न रर्तित, S रहि तीरि, BJKU रम (for औ), BM उ आसज्जो, J तु आसज्जउ, (KS)U आसज्ज, NP मुष्ट ।

७२। BS थीक (for सक), JKNU संति, M संबि उष्टि संत के गुरू, KPU आमा, B मन्द, JS मन्द, NP मन्द तुविचार, BJKMSU रम (for औ), J(M) करह, S करिष्य, U करे, J मर्त, KNU कुष्टसही, BJNP किष्ट, K क्षसन, JS कर्त ।

७३। BJK बांधव, B बांहे, J बांहर, N बदित, P धैर, BJKMS देत, BM उ, KN तहु, S तच (for तु), BS बीजै, JKMNPU चवव, BJ चामली, P ईमलि, M(S) संभली, N आय (for आप), N बली, BN याव, PU यष, BJNP कोई, KU कोर, BKMNS छाधी, JPU छाधा ।

राठौड़ राज प्रियोराज री कही ।

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बेक उजाथर कलहि बेवाहा
साथी सज्ज आखाठसिध ॥ ७४ ॥

पिणि पश्चि वीर जूनुआ पधारा
एरि भेला मिलि कियौ प्रवेस ।

जगा दूजगा सवि लागा जोवणा
नर नारी नामरिक नरेस ॥ ७५ ॥

कामणि कहि काम काल कहि केवी
नाराइगा कहि अवर नर ।

वेदारथ इम कहै वेदवंत
जोग तत्त जोगेसवर ॥ ७६ ॥

वसुदेव कुमार तणौ मुख बीखे
पुणौ सुणौ जगा आपपर ।

बौ रकमणौ तणौ वर आयौ
हरि म करौ अनि राइहर ॥ ७७ ॥

७४ । JP चहिया, JNP चुणे, KS चुणै, K संकर्चण, BJ चहिया, BMNS नह, BS कीष, JKNPU चिद, BJPU उजाथर, N उजाथर, S उजायहै, BJKNP कलह, B अवणा, J वाहा, KNU चेहणा, M बेक जेहणी कलह उजाण[र], BKNS चिद, J सह, JKNP चिद, B चिद ।

७५ । B चिद, JMN [चिदि], K पचि, S चण, U पचि चचि, BJKS चण, N चणि, M जुजै, JK चुर, BMU चेलो, B चीय (for मिलि), JMU चह (ditto), P कीष (for कियौ), BS चरि (for सवि), JM चच, K चज्ज, NP चिलि (for सवि), B नार्थे नाग चिलि नरेस, M नाम चिलि (for नामरिक) ।

७६ । JKS चामिल, NPU चामिलि, ALL चहर (for चहि), BJKNPU चाराथर, N चिदारणी, S वेदारणी, NS [इम], JMPU चेदवित (for वेदवंत), N वेदवंति, B चंग, KNU चल, S जोगेहर ।

७७ । S चूहर, K चीचे, U पुणि चुर्णि, PU चूच, BS चपमणी, JPU चपमणी, N चकमणी, BJKNS चर (for चहि), NS च (for स), B चूच, JPS चूच, ALL चायहर ।

आवासि उतारि जोड़ि कर ऊमा
 जगा जगा आगै जगौ जगौ ।
 राम क्रिसन आया राजा है
 तो को अचरिज मनुहारि तगौ ॥ ७८ ॥

सीखावि सखी राखी आखै सुनि
 राणी पूछै रुकमणी ।
 आज कहौ तो आप जाइ आवूँ
 अम्ब जान्न अनिका तगौ ॥ ७९ ॥

राणी तदि दूरौ दीध रुकमणी
 पति सुत पूछि पूछि परिवार ।
 पूजा आजि काजि प्री परसण
 स्थामा आरंभिया सिखगार ॥ ८० ॥

कुमकमै मंजण करि धौत वसत धरि
 चिङ्गरे जल लागौ चुवणा ।
 छोगे जाणि छकोहा कूटा
 गुण मोने भखतूल गुण ॥ ८१ ॥

७८ । JKPS आवास, BK करि, J आगी, K आगल, NS आगलि, JU जणा जषज, S अणै अणै, BM काल्य, K काल्य, NPU किसन, KS [नो], NPU तज, B बोद, NPU कुण, J अचरिज कुण, K अचिरज किणी, M अचिरज को, BS अचिरज, KN मनुहार ।

७९ । KMNS तुज, BJPSU एषमणी, U कच, NPU तज, S त, M कचो त आज, B(S) आज आप, JK आवां, MS आवं, U आवण, (K)NPS आत ।

८० । S तद (for तदि), JP कूड़, KU कूचउ, BKS एषमणी, JP एषमणी, N एकलिषि नर, U एषमणी, BJMN(P)U आज काज, (M)N प्रिय, PU आमा, S सामा ।

८१ । BPS कुमकुमर, JKNU कमकमर, BJKMSU मंजण, M धुच, N धूप (for धौत), BJSU वसन, NS लागा, KU लूचण, BSU लीने, NP लीना, J एषुचा, P एषोहा ।

लागी बिजँ करे धूपगै लीघै
केस पास मुगता करणा ।
मन चिंग चै कारणै मदन ची
वागुरि जाणे विसतरण ॥ ८२ ॥

बाजोटा ऊतरि गादी बैठी
राजकुँवारि खिंगार रस ।
इतरै इक आली ले आवी
आनन आगलि आदरस ॥ ८३ ॥

कणिं पोत कपोत कि कजँ नीलःकँठ
वडगिरि कालिन्दी वली ।
समै भागि किरि सङ्घ सङ्घधरि
बेकगि ग्रहियौ अङ्गुली ॥ ८४ ॥

कबरी किरि गुन्थित कुसुम करम्बित
जमुण फेण पावन जग ।
उतमंगि किरि अम्बरि आधोअधि
माँग समारि कुमारमग ॥ ८५ ॥

८१। S दुङ्ग (for बिजँ), JU धूपगै लीघै, MS लीघै, मुकता, BKMNPSU अग, J वारणि, K करण मदना, B वातरि, K वागुर, S वावरि ।

८२। J बाजोटा, P बाजवटा, N आद वट्ठी, (N)P कुंवरि, JU कुंवरि, S कुंवरि, BKNU दृग्मार, JMP सिंगार, JB चेतै, J इतर, K तितरद, BJKPSU चेक, N चेक, K चंपी (for चाली), MS चाई, J चालण, S चावी, BPS चाईरिस, M चादिरस ।

८३। JKMSU कंड, KMNS पोति कपोति, KNP ल, JKU कचां, N बिजँ, B लीलकंड, MS लालंडी, S लालो, KNS भाग, BKNS करि, P फिर, JU ची (for चिरि), KNPS संषधर, JU चेकियि, K चेहण, JKPU, चांगुली ।

८४। BKMN करि, JSU कर, MP गुंधति, U गुंधित, BJMNS डुषम, MS करवति, B(K) जमन, M जमण, N जसुम, K घेन, KU पावन,

अग्नियाला नयण वाल अग्नियाला
 सजि कुण्डल खुरसाणा तिरि ।
 वली वाढ दे सिली सिली वरि
 काजल जल वालियौ किरि ॥ ८६ ॥

कमनीय करे बूँझूँ चौ निज करि
 कलँक धूम काढे वे काट ।
 सम्रति कियौ आप मुख खामा
 नेच तिलक हर तिलक निलाट ॥ ८७ ॥

मुख सिख संधि तिलक रतनमै मग्हित
 गयौ जु छाँतौ पूठि गलि ।
 आयै क्रिसनि माँगि मगि आयै
 भाग कि जाणे भालियलि ॥ ८८ ॥

जूँसहरी भूह नयण विग जूता
 विसहर रासि कि अलक वक्र ।

MNP जानि, (B)PSU उत्तरवंग, JS उत्तरवंग, KN उत्तरवंग, KNSU करि, P बरर, JKNU चंबर, JPSU चाधोचाध, M चंचारि, S चुवारि, J(P) कुंचार०, N कुमारिमवि, U कुवारिमवि .

८९ । J चारीधाले, J नैष, P नयन, S वाण नरर, J तुज, S चज, M चक्कि, JU चरचाच, JN चरि, S चर, BJNPSU वले, U वाडि, N चिरी (for 1st चिर्ची), KN चर, KS चिर .

९० । (B)J चउ (for चौ), JU चालिवि (for विल चरि), JKU वे चाले, N चाडि, BPS चंप्रत, BJU कीया, J चुच, U चुचि, S चामा, BN चिलाडि, J चलाड, S चिलाड .

९१ । B चिपि, P ची चिपि (तिलक), M च, BS चतो, K चपू, BM चक्क, JK चचन, U चचनि, (N)P चिचनि, BJNS चांग, P चग, K चावि चर, BJ चाविचर, S चाविचर .

राठौड़ राज प्रियोराज री कही ।

२५

वाली किरि वाँकिया विराजै
चन्द्र रथी ताड़क चक्र ॥ ४६ ॥

इम कुँभ अन्धारी कुच सु कचुकी
कवच सम्म काम कि कलह ।
मनु हरि आगमि मरहे मरहप
बन्धा दीध कि बारिगाह ॥ ४० ॥

हरिगाड़ी करिठ चंतरीख छँती
विम्ब रूप प्रगटी बहिरि ।
कल मोतियाँ सुसरि हरि कीरति
कण्ठसरी सरसती किरि ॥ ४१ ॥

बाजूबँध बन्धे गोर बाड़ विझँ
स्थाम पाट सोहन सिरी ।
मणिमै होँडि होँडलै मणिधर
किरि सास्वा सिरोखण्ड को ॥ ४२ ॥

४६ । B बोषहरी, K झूंसरी, S कूचटोया, K नवम, ALL नग, B विषधरि, MNS विषधर, B तु (for कि), K क, PU चलिक, J चक, KN करि, PS किरि, N विराजित, BJKMNSU चंद, B ताठक, N चाढ़, S ताठिक, J चक ।

४० । S ए, JU कुँचकी, KNPU भूम, B संभि, M संभ, PU चामि, BPSU क, J कलहि, BJKS नग, BKS चागै (for चागमि), N चागलि (ditto), U चावम, J संहीच, NU संहीचज, B मंडप मंडे, S संहीण मंडे, J चारबहि, U चारबह ।

४१ । B हरिगाड़ी, BJK चंड चंतरिष, M° रिष, N चंतरित, KN बरिरि, MPSU बरहि, N कंडलिरी, BS किरि, N चर, M छरि ।

४१ । B चंधे, J चंधी, K चंधि, MN चंधै, U चंधीया, JKMNPU चाए, S चाए, MU चै, J बेउलो (sic for बिर्ड), P चाम, J चोर्खति, K चोभंत, BJKMNPU श्री, K चंको (! for चिरी), KNP चिवस्थ, BJKMS छौंड, J(K)N(S)U चौंडलर, M चौंडुरै, P चौंडिलर, BNP किरि, ALL श्रीचंड, N करि (for को) ।

गजरा नवयहो प्रेचिया प्रेचि
 वले वले विधि विधि वलित ।
 हसत नखिच वेधियो हिमकरि
 अरघ कमल अलि आवरित ॥ ६३ ॥

आरोपित हार चण्डौ यिथौ अंतर
 जरस्थल कुम्भस्थल आज ।
 सु चु मोती लहिं न लहै सोभा
 रज तिणि सिरि नाँखे गजराज ॥ ६४ ॥

धरिया सु उतारे नव तनु धारे
 कवि तै वाखाणण किमच ।
 भूखणा पुहप पयोहर पल भति
 वेलि गाच तौ पन्च वसन्त ॥ ६५ ॥

स्थामा कटि कटिमेखला समरपित
 क्रिंसा अङ्ग मापित करल ।
 भावीदूर्दृक णिया कि भेला
 सिङ्गरासि ग्रहणण सकल ॥ ६६ ॥

६१ | J(K)U नवयहे प्रुचीया प्रुचे, M प्रुचीया प्रुचं, KNPS वलय, S विष, MS वलती, BM चल, B लिषिच, KMNPU नखच, S नपत, BP वेधाण्ड, N वेदीण्ड, BU कि विमकर, J विमकिहिकर (.), KNS विमकर, P ° किर, S कुपल, B आवरत, N आवरति, S आवरत .

६४ | BS आतेपत, BKNP धयउ, B खरच्छलि, KNP उरस्ल, JMU उरस्लल, S उरस्लयल, B कुंभाण्डलि, S कुंभाण्ड, B जि, JKNS ज BK तिण, S रज सर तण, BM सिर .

६५ | NS स, BK बो, M नउ, BKMNSU तम, MNP तिषि (for तै), BS तिमत, M तिमति, P तिमिच, JKMPsu पयोधर, N भंति, K तार्द (for तो), P चो (ditto), S नै (ditto), U तु (ditto); M वसत, M inverts the order of st. ६१ and ६५ .

६६ | PU आला, N समापित, PU समर्पित, BKM लाला, JU लिला, U चंगि, M ° चंगडि, MS चला, JKU छला (for छिया), JK [कि], P चल, S चंचि (for छिया), KPU लिंदरासि, J लवद्द, K प्रवद्दा .

चरणे चामीकर तणा चँद्राणगि
सजि नूपुर घूवरा सजि ।
पीला भमर किया पहराइत
कमल तणा मकरन्द कर्जि ॥ ६७ ॥

दधि बोगि लियौ जाइ वणतौ दीठौ
साखियात गुणमै ससत ।
नासा अगि मुताहल निष्ठसति
भजति कि सुक मुखि भागवत ॥ ६८ ॥

मकरन्द तँबोल कोकनद मुख मभि
दल्ल किङ्गलक दुति दीपनि ।
करि इक बोडौ वले वाम करि
कोर सु तसु जाती ब्रीडनि ॥ ६९ ॥

सिणगार करे मन कीधौ स्यामा
देवि तणा देहरा दिसि ।
होडि छण्डि चरणे लागा हँस
मोती लगि पाणहो मिसि ॥ १०० ॥

६७। B(M) चंद्राणगि, S चंद्रानन, KM चंद्रि, B नूपुरि, J पीली, JK पंचराइत, U पहराइति. M कंबल, S कुबल तणै.

६८। KPU बीष, JU नार (for जार), N साखियाचि गुणमय, BK चुपत. BJNS बोताहल, JS विषसत, JNS भजत, BKPSU सुष, B भाववति, M inserts here st. १०१.

६९। N कोकनदि, S मधि, BM कंजुलिक, K कजलकि, N किंजलकि, P किंजलक, BKNU द्युति, BMS लेक, JN लेक, P इकु. K बीजो, U बीडु, K कोरति (for बीर चु), B कि (for छ), BJ तष, S तव (for तक), K उपरि (for जाती).

१००। M संगार, P सिंगार, K कीष मग, M कीयो, P आमा, KNP देंडी, J देव, M देडरा, JKU चोड, PSU छांडि, N मोतांया, JS बोताहल (for मोती लगि), KNPS पानदौ.

अन्तर नीलम्बर अबल आभरण
 अङ्गि अङ्गि नग नग उदित ।
 जाखे सदनि सदनि सज्जोई
 मदन दीपमाला मुदित ॥ १०१ ॥

किहि करगि कुमकमौ कुञ्जुम किहि करि
 किहि करि कुञ्जुम कापूर करि ।
 किहि करि पान अरगजौ किहि करि
 घोति सखी किहि करगि धरि ॥ १०२ ॥

चकडोल लगै इगि भाँति सुँ चाली
 मति तै वाखाणणा न मूँ ।
 सखी समूह माहि इम स्थामा
 सोल आवरित लाज स्तूँ ॥ १०३ ॥

आइसै जाइ साथि सु चठि चठि आथा
 तुरी लाग ले ताकि तिम ।
 सिलह माहि गरकाव सैपेखी
 जोध मुकुर प्रतिबिन्ब जिम ॥ १०४ ॥

१०१ । BKM अंतरि, JU करपरि, K नीलम्बर, J नीलम्बरि, M अबला, उदित,
 N उदित उदित, J संजाई, K संजोई, P संजोईत, P सदनि सदनि
 जाखे संजोई, B सुदिति, M सुदिति.

१०२ । KN करि, M किरि, K कर, BJPSU किरी करि, BK दुग्धकुमौ,
 MPU कमकमौ, JK(M)U किरि करि कुञ्जुम, KN करि, M किरि,
 BJ किरी, BKM'धूप, JU धोत, N परिमल धोत, N करन, B धर.

१०३ । (B)K(M)P चउडोल, J चुडोल, M इ॒, J इ॒, K इ॒ (for इ॒),
 KNPU माहि, M नै (for इ॒), BP सामा, B आवरित, K आवरितु.

१०४ । BPU आविस्तर, J आवस्तर, N आवास्तर, M आवसी आवी, N उ॒
 साथि, U साथ, P थो, BJ चढि चढि, N संति चढि, चगि चेई, BKP
 नाक, BKMNPNU माहि, BU सैपेचीयर, J सैपेचीर, K चुपै, M
 सैपै, N चुपै; J चुक्क, MU हुकर.

पदमणि रखपाल पाइरल पाइक
हिलूवलिया हलिया हसति ।
गमे गमे मद गुडित गुड़ना
गाज गिरोवर नाम गति ॥ १०५ ॥

अस वेगि वहै रथ वहै अन्तरिख
चालिया चँडाणियि मग चाहि ।
किरि वैकुण्ठ अजोध्यावासी
मझ्या करि सर्थू नदि माहि ॥ १०६ ॥

पारस प्रासाद सेन सम्पेले
जाणि मयङ्ग कि जलहरी ।
मेह पाखतो नविच्चमाला
भ्रूमाला सङ्करि धरी ॥ १०७ ॥

देवालै पैसि अभिका दरसे
मगौ भावि हिति प्रोति घणी ।
हाथे पूजि कियौ हाथा लगि
मन वज्जित फलू रुकमणी ॥ १०८ ॥

१०५ । BJNPU चदमिषि, K ° निष, J रिषपाल, P रपवाल, BKMN चलवलिया, J चिलवलीया, BM चिलिया, KN चालिया, BKMN गलित (for गुडित), K गिरोवरि, P गिरोवर.

१०६ । BMN चति, JKNPU वेल, JU चंतरित, NP चंतरीण, (J)U चडिया (for चालिया), BPS चंदाणियि, M चंदाणिनि, KU चंडाणय, NP मगि, K करि, NP किरि, ALL except M अजोध्या°, BJKMU मंजन, P मंजिषि, BMU करे, K करर, B चिरो, KM चरी (for सर्थू), B इधि, P नद, BKU मांहि.

१०७ । N ग्रासादे, चरैचर, U संपूरे (for सम्पेले), BJKM जावे, N मधंक कि जांये जलहरी, BJM भेर, BU पावली, JKMNP वलच°, U वलच थी माला, BM भू°, K इ°, JKMNP संकर.

१०८ । J देवालि, KP देवालय, N परसे (for दरसे), M चणो (for ° चणे), BKNPU चित, J चति, BM पूजि, KN पूज, BKMNU चाल, BJKMU चल, BPU चलवली, KN चत.

आकर्षण वसोकरणा उनमादक
 परठि इविण सोखणा सर पच्छ ।
 चितवणि हसणि लसणि गति सँकुचणि
 सुन्दरि दारि देझरा सच्छ ॥ १०६ ॥

मनपङ्कु धियौ सज्ज सेन मूरछित
 तह नहू रहो सम्पेखतै ।
 किरि नीपायौ तदि निकुटीचे
 मठ पूतली पाखाणगमै ॥ ११० ॥

आयौ अस खेडि अरि सेन छंतरै
 प्रियमो गति आकास पथ ।
 चिभुवननाथ तगौ वेला तिणि
 रव सम्मली कि दोठ रथ ॥ १११ ॥

बलिबँधि समरथि रथि ले बैसारी
 स्थामा कर साहे सुंकरि ।

१०६। BJK आकरण, NPU आकरण, J(M) उद्दमादिक, N उद्दमादिक परिठि, J चितविष, N लहणि, NPU मन (for गति), U तणि (ditto), JU सँकुचिषि, KU सुन्दर, NP दुवारि, U द्वार, JKNPU देझरा ।

११०। BKM मुखपंच, J °पुंग, U अनुपंगु, BJMU अचा, K अचा, M सहि, J देन सज्ज, P तनु (for तह) जळ, K काही (for रची), BM संपेचिने, J(U) संवैषति, J छरि, KNP किरि, J नीपायु, P वीपारै, BM तदे, K पेत (for तदि), N तदिषि, P तदरी, BP निकुटी, J नीकुटीजे, K निकुटीचे, NM निकुटी, U निकाठिचे ।

१११। BJKM असि, B अहि, JP येक, N येक, BK मंदस (for देन), J मं[ळ]सि, U देण, BJ चंतरि, K चंतर, N चंतरिद, B वृथमी, J प्रथम, K इष्टमी, N इष्टमी, PU प्रविसी, BK गति कि, U गति किणा, JP पष्टि, M पंच, चिभवणै, K तिष, U(M) तद, N रवि, J संभले क दोठउ ।

राठौड़ राज प्रियेराज री कही ।

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वाहरि रे वाहरि कोइ है वर
हरि हरिणाखी जाइ हरि ॥ ११२ ॥

सम्भलत धवल सर साङ्गलि सम्भलि
आलुदा ठाकुर अलल ।
पिंड बज्जरुप कि भेख पालटे
केसरिया ठाहे क्रिगल ॥ ११३ ॥

लारोवरि अस चिनाम कि लिखिया
नह खरता नह वहै नह ।
माँखण चोरी न झवै माहव
महियारी न झवै महर ॥ ११४ ॥

उपड़ी रुजी मन्मि अरक अेहवौ
वातचक्र सिरि पत्र वसन्ति ।
निवै सहस नोसाण न सुयिजै
वरहासाँ नासाँ वाजनि ॥ ११५ ॥

११२ । (J) MNPU बलिवंध, B समधि, MPU समध, JKN समरध, U रथ,
B बंशारी, U बद्धारे, JU आसा, P चासा, B करि, J सारि, K सारी,
ALL बाहर, N चो (for रे), K बीत्वर (for वर), N चबूर कोई वर
वीर चर (!), BNP चरणारी J हिर', B गयो (for जार), K जे ययो
(ditto).

११३ । BK संभलित, J संभलित, N संभलित, BJK धमल, JK(U) सद
(for सर), BK संभलि, N पालठर, K डाबे, N डविया, BM झंगल,
J झंगल, N किंवले, U किंवल .

११४ । JM लारोवरि, BKM चसि, NP चास, B चितरांग, BKMN निर,
N चुर, B उच्चे, K चोरै .

११५ । J चर्चडी, J चर्चि, P मर्चि (for मन्मि), NP लेचवल, JU चबूर, N
चिर, J पत्र, U पंति, J शुष्टीर, NPU शुष्टीयर, JU वरिचासाँ, KNU
चासा .

ਅਲਗੀ ਹੀ ਨੈੜੀ ਕੀ ਤਾਬਮਤੇ
 ਦੇਠਾਲੈ ਝਾਂਚੈ ਦਲਾਂ ਦੁਹ ।
 ਵਾਗਾਂ ਠੇਰਵਿਧਾਂ ਵਾਹਵਾਂ
 ਮਾਖਕੁਚੇ ਪੇਰਿਆ ਸੁਹ ॥ ੧੧੬ ॥

ਕਠਠੀ ਵੇ ਬਟਾ ਕਰੇ ਕਾਲਾਹਣਿ
 ਸਮੁਹੇ ਆਮਹੋ ਸਾਮੁਹੈ ।
 ਜੋਗਣਿ ਆਵੈ ਆਡੁਂਗ ਜਾਣੇ
 ਵਰਸੈ ਰਤ ਬੇਪੜੀ ਵਹੈ ॥ ੧੧੭ ॥

ਹਥਨਾਲਿ ਹਵਾਈ ਕੁਹਕਵਾਣਿ ਝਵਿ
 ਹੋਹ ਵੀਰਹਕ ਗੈਗਹਣਿ ।
 ਸਿਲਹਾਂ ਤਪਰਿ ਲੋਹ ਲੋਹ ਸਰ
 ਮੇਹ ਕੁੱਦ ਮਾਹੇ ਮਹਣਿ ॥ ੧੧੮ ॥

ਕਲਕਲਿਆ ਜੁਨ ਕਿਰਣ ਕਲਿ ਤਕਲਿ
 ਵਹਸਤਿ ਵਿਚਿਖ ਵਿਵਰਜਿਤ ਵਾਡ ।

੧੧੯ । NP ਬਦਾ, JKPU ਮੇਡੀ, N ਮੇਡੀ, M ਬਾਈ, NP ਛੀਅ, B ਤਾਬਮਤੇ, M ਚਾਰਸਮਤੇ, JPU ਚੋਪਸਮਤੇ, K ਤਾਬਸਮਤੇ, N ਤਾਬਸਮਤੇ, J ਦੇਠਾਲੀ, U ਦੀਡਾਲ੍, M [ਦੇਠਾ]ਲੀ ਤੁਤਾ, BK ਥਥੀ (for ਤਾਬ੍), JNU ਝਾਲ, K ਇਕੇ, BKN ਦੁਝ, J ਵਾਂਗੁ, NU ਵਾਗਾ, B ਫੇਰਵੀਥੇ, J ਫੇਰਵੀਥੇ, N ਫੇਰਵੀਥੇ, JU ਮਾਰਗੂਥੇ, K ਮਾਰਸਮਤੇ, J ਪੋਰਿਥਾ, P ਪੋਰਿਥਾ ।

੧੨੦ । JMP ਬਦਾ, BK ਕਠਠੀ ਕਰਿ ਆਈ ਬਦਾ ਕਾਲਾਹਣਿ ਸਾਮਈ, JKN(PU) ਆਲ੍, M ਸਿਸਈ, J ਜੋਵਿਥ, NPU ਜੋਵਿਥ, BKMN ਆਈ, P ਬਹਿਥੀ (for ਵਰਸੈ), K ਰਗਤ, P ਰਸਿ, J ਬੈਪੁਥੇ, U ਬੈਪਕੁਰ, M ਬਈ ।

੧੨੧ । N ਚਿਕਿਤਸਿ, P °ਕੁਚਾਥ, BK ਚੋਟਾਥ, M ਚੀਥ, N ਚੋਵਦ, J ਚੋਵਚਾਥ, U ਚੋਵੋਗਵਾਥ, J ਚਿਲਾਹ ਚਾਪਰਾ, BK(M)N ਚਿਲਾਹ ਚੋਵ ਚਾਪਰਿ, (M °ਹੈ), JPU ਚਿਰਿ, K ਮੈਥ, JU ਮਾਰੀ ।

राठौड़ राज प्रियोराज रो कहो ।

३५

घडि घडि घडकि धार धारूजल
सिहरि सिहरि समरवै सिलाउ ॥ ११६ ॥

कँपिया उर काहराँ असुभकारियौ
गाजँति नीसाणे गड़ै ।
जजलियाँ धाराँ जवडियौ
परनाले जल राहर पड़ै ॥ १२० ॥

चैटियाली कूदै चौसठि चाचरि
ध्रु ठलियै ऊकसै धड़ ।
अनंत अनै सिसुपाल चौकाड़ै
भड़ मातौ माँडियौ भड़ ॥ १२१ ॥

रिण अङ्गाणि तेणि राहिर रलतलिया
घणा हाथ हँ पड़ै घणा ।
जँधा पच बुद्धुद जल आक्रिति
तंरि चालै जोगणी तणा ॥ १२२ ॥

११८ । N कुंति, BM किणि, JU ऊकलि कलि, K कलिया (for ऊकलि),
B बरसत, JK(M)U वरजित, N वरवित, BKN विवेष, J धड़ धड
धडकि, BK कलकि (for धडकि), J सहरि, KN चिहर, M चेहर,
BKM चंदरि, J संमरि, U संमर, BJKM सज्जाउ .

११९ । BJK कांपिया, BJMNU काथरां, K काथर, BKU गाजंवे, J गाजवे,
N जागते, P गाजिते, J(K) गड़बड़ै, N गुड़बड़ै, PU चारा, B
चौवडीयो, J उचडीयउ, K उपडीयो .

१२१ । J चोटडीयालु, P चोटेयालीं, U चउटीयालु, J छूंदि, N धडि
(for ध्रु), BP दलीचे, J दलीद, N लीयर, U पड़ीयर (for डियर),
BM चिपाल, K सिचू, BU ओभाड़ा, J उमाड़ा, M उमड़े, BM
लाडो (for मातौ), N मावे, P मासह, J मंडीयउ .

१२२ । BK रष, U रिषि, KN चंगण तेष, M रलतलीयो, N रलथलिया, P
रलतलीया तेष बरिर चंगण रण, B चै, JMNU चै, BK चाचि,
JNU पड़े, J उधे, U जल बुद्धुद, KM जल बुद्धुद, (N)PU
चाक्ति, BM चाक्रिति, MN तिरि, JU चाजे, (N)P चाजा, M
चाजीया, BJNP(U) जोवियी .

बेली तदि बलिभद्र बापूकारै
सत्र सावतौ अजे लगि साथ ।
बूटै वाहवियै आ बेला
हल जीपिसै जु वाहिसि हाथ ॥ १२३ ॥

विसरियाँ विसर जस बोज बोजिजै
खारी हालाहलाँ खलाँह ।
चूटै कन्ध मूल जड़ चूटै
हलधर काँ वाहताँ हलाँह ॥ १२४ ॥

घटि घटि घण घाउ घाइ घाइ रत घण
अँच किछु जहलै अति ।
पिडि नीपनौ कि खेच प्रवाली
सिरा हंस नीसहै सति ॥ १२५ ॥

बलदेव महाबल तासु सुजाबलि
पिडि पहरन्ते नवी परि ।

१२१। M बलिभद्र तदि बेली, KP बलभद्र, B(J) बलिभद्रि, BJKU बापूकारै, P रीया, PU सत्र, NP सावता, BJU अजी, BM लम, J वाहवीर [आ], U लां वेला, J एव (for एह), NP जीपिसै, J ज, K सो (for जु), N जउ, B वाहसें, J(N) वाहसह, KM वाहसी, PU वाहिसहर् ।

१२४। (J)U विसरिया बीज जस बोज बीजियै, P विसरी वार जस बीज बीजिजै, N जस बीजे बीजियाँ, M बीजिद (for बीजिजै), U खारी, N वालाहल, P वालाहल, BJK(M)U वला, N चुड (for चहल), K जस चोहे, J चूटि, M चहडे (!), U राँ (for राँ), BJKPU वहलां, JK(M)U वला ।

१२५। J reads the first line as follows: बीर रगत वाहसहीया नीसंक, K वार (for चहल), BJU चंच, N चंची, BM चंच, JU चंच, K चुच, K चच पिडि, BN पिंड, M नीपैग, U चेच, KM सच (for सति) ।

विजड़ा सुहे वेडौ बलिभद्रि
सिरौ पुङ्ग कीधा समरि ॥ १२६ ॥

रिण गाहटतै रामि [खलि*] खलौं रिण
थिर निज चरण सु भेडि थिया ।
फिरि चड़ियै सङ्गर फेरताँ
केकाणाँ पाँइ सुगङ्ग किया ॥ १२७ ॥

कण अके लिया किया अके कणकण
भर खचे भज्जियौ भिड़ ।
बलिभद्र खलै खलौं सिरि बैठी
चारौ पल् ग्रीष्मणी चिड़ ॥ १२८ ॥

सरिखाँ सूँ बलिभद्रि लोह साहियै
वडफरि ऊङ्गतै विरुद्धि ।
भलाभली सति तोजि भज्जिया
जरसेन सिसपाल् जुधि ॥ १२९ ॥

१२६ । JU तास, NU भुजां घजि, B पिंड, N पिड़, KNP पचरतर, JP विजड़ां, N वडफर, P वेडौ, JU वेडीया, BJU वलौ, ALL °भद्र, BJKN चिरा, J सवरि, M omits this stanza.

१२७ । JKNU राम, ALL [चालि], K रण, P रणि (for 2nd रिण), J निष, N निश्चलण (for निज चरण), BKMPU सु, J सेठ, KNP भेडि, KU चणा, J फरि, K फिर, N फर, J लिंदार, KNP लंदार, J फेरतर, K फिरता, U फेरता, KNP पाण, BM omit this stanza.

१२८ । JKU कर लोधा चंक (चेक), M कर लोधा चेक, N चेक, J भार, KN भंजिया, P भंजीउ, N भद्र, M भिडि, BKNPU चलभद्र, JKU पड़े (for चलौ), M पलूं चंक, KMN चिर, N चाठह (for वेडी), K चटपरो, N चिरिधरो, M चिड़ि, N चड़ि, J places this stanza between st. १२५ and st. १२९.

१२९ । J दुधरा, U सधरा (for सरिखा), KP वलौ, ALL °भद्र, J चाठह, K चालीया, KN वडफिरि, M °फर, PU चालीये, JU विहज, MNP विवध, BK भलाभला, KN सचु, M सच (for चति), B ताँरिज, J तोजा, K तरज, M तोलीज, N नोहिज, KMN भागा, B गरारंधि, KM जारारंधि, BK चिसपाल, M चसि, J चुड़ा०

ਆਡੋਅਡਿ ਕੇਕਾਵੇਕ ਆਪਡੇ
 ਵਾਗ੍ਯੈ ਕੇਮ ਰਕਮਣੀ ਵੀਰ ।
 ਅਵਲਾ ਲੇਇ ਬਣੀ ਬੁੰਝ ਆਵੈ
 ਆਵੈ ਛੁੱ ਪਗ ਮਾਂਡਿ ਅਛੀਰ ॥ ੧੩੦ ॥

ਵਿਲਕੁਲਿਧੈ ਵਦਨਿ ਜੇਮ ਵਾਕਾਰੈ
 ਸਤ੍ਤ੍ਵਾਹਿ ਧਨੁੱਖ ਪੁਣਚ ਸਰ ਸਨਿ ।
 ਕ੍ਰਿਸਨ ਰਕਮ ਆਉਧ ਕੈਦਗ ਕਜਿ
 ਬੇਲਖਿ ਆਣੀ ਮੂਠਿ ਕਿਠ ਬਨਿ ॥ ੧੩੧ ॥

ਰਕਮਇਥੈ ਪੇਖਿ ਤਪਤ ਆਰਗਿ ਰਗਿ
 ਪੇਖਿ ਰਕਮਣੀ ਜਲੁ ਪ੍ਰਸਨ ।
 ਤਣੁ ਲੋਹਾਰ ਵਾਸ ਕਹ ਨਿਧ ਤਣੁ
 ਮਾਛਵਿ ਕਿਉ ਸਾਂਡਸੀ ਮਨ ॥ ੧੩੨ ॥

ਸਗਪਣ ਚੀ ਸਨਤਿ ਰਕਮਣੀ ਸਨਿਧਿ
 ਅਣਾਮਾਰਿਵਾ ਤਗੈ ਆਲੋਚਿ ।
 ਕੇ ਅਖਿਧਾਤ ਜੁ ਆਉਧਿ ਆਉਧ
 ਸਜੈ ਰਕਮ ਹਰਿ ਕੈਵੈ ਸੋਚਿ ॥ ੧੩੩ ॥

੧੩੦ । B ਆਡੋਅਡ, NP ਆਡੋਅਡਿ, B ਬੇਕਾਵੇਕ, BP ਵਾਇਅ, K ਵਾਸੀਅ, MNJ(U) ਵਾਨਿਧੀ, K ਚੇ, U ਚੇਕ (for ਚੇਸ), BJP ਰਕਮਣੀ, NU ਰਕਮਿਧੀ, K ਲੋਧੈ, N ਲਾਮਾਤ ਰਹਿ (for ਆਵੈ ਛੁੱ) ।

੧੩੧ । N ਵਿਲਕੁਲਿਧਿ, P °ਲੀਅ, BJKNP ਵਦਨ, BKM ਵਾਕਾਰੈ, (J)U ਵਾਕਾਰਿਅ, P °ਰੀਚਾ, M ਨੀਵ ਪ੍ਰਹਿ (for ਸਤ੍ਤ੍ਵਾਹਿ), B ਪਿਣਾ, K ਪੁਣਚ, N ਪਿਣਚ, JKU ਹਣਨ, M ਹਣਾ, N ਕਿਸਨ, JKMNPNP ਆਏਅ, U ਲਹਨ ਰਕਮ ਕੇਦਾਰ ਆਧੁਧਿ ਕਹਿ, JNP ਬੇਲਕ, MU ਬੇਲਕ, P ਹਣ, B ਕ੍ਰਿਠਿ, J ਕਿਠ, K ਵਾਡਿ, NPU ਵਾਡ ।

੧੩੨ । M ਤਪਤਿ, ALL ਆਰਣ, BKN ਰਣ, MU ਰਿਣ, P ਰਹਿ, JP ਰਵਹਿ, U ਰਕਮਿਧੀ, M ਤਣੋ, P ਤਣਾ, U ਤਨੁ (for 1st ਤਣੁ), U ਕਹਿ, J ਤਣ, M ਤਨ (for 2nd ਤਣੁ), JMU ਮਾਛਵ, MU ਕੀਧੈ ।

੧੩੩ । BJKMP ਚਨਥ, BJKP ਰਕਮਣੀ, NU ਰਕਮਿਧੀ, BN ਚਾਂਨਿਧਿ, K ਚਾਂਨਿਧਿ, M ਚਨਿਧਿ, KM ਤਣੋ, N ਤਣਾ, JKMU ਆਲੋਜ, N ਚਨਿ-

राठौड़ राज प्रिथीराज री कही ।

३७

निराउध कियौ तदि सोनानामो
केस उतारि विरूप कियौ ।
द्विगियै जीवि जु जीव द्विगियै
हरि हरिगाखी पेखि हियै ॥ १३४ ॥

अनुज ओ उचित अग्रज इम आखै
दुस्ट सासना भली दई ।
बहिनि जासु पासै बैसारी
भलौ काम किउ भला भई ॥ १३५ ॥

सुसमित सुनमित निज वदन सुनीडित
पुँडरीकाख थिया प्रसन ।
प्रथम अग्रज आच्चेस पालिवा
मिरिगाखी राखिवा मन ॥ १३६ ॥

त्रित करण अकरण अम्रिया करण
सगले ही थोके ससमत्य ।

याथ, U अपरियात, K जो, B(K)N आवधि आवध, J(N) आयुषि
आयुष, M उम्भे, JKMU सोज .

१३४। BM विरचाउध, JN विरचाउध, P विरचाउध, K जीध, BKMN
तद, JPU [तदि], BN देन (for सोजा), JNPU उतारि, JU द्विज, JK
द्विज, JKMNPU जीव (for जीवि), K जो, BJNPU द्विज, B
जु दरि, K जो दरि, MN जाणि (for पेखि).

१३५। U अनंत (for अनुज), BK अप्पन दैप करे अनुज ओ अनुचित, U दुष,
JU बासना, BKM तास (for भली), JK द्विज, BJK जास, BK
देवाखी, (BM)NU जीवज, K भलो जीयो म जीयौ भलौ भई, BM(N)
भलौ (for भक्ता).

१३६। K दुषमिति, N सुषमिति, U दुषमिति, M दुष्कर्ति दुमति, BJ दरी०,
KP उंडोडिति, MU दुरीडिति, B(MN) P पुँडरीकाख, J° काख, K
पुँडरीक, U आख, B जीउ, J जीध, K जवा, N जवी, M जीयो
(for यिया), BP भरह, BP आरेष, KMN आरेष, BMN द्वरनदरी,
J द्वरनदरि, K द्वरनदरी, P द्वरनदरी, U द्वरनदरी.

हालिया जा इलगाया छुँता
हरि सालै सिरि थापे हत्य ॥ १३७ ॥

परदल् पिण्डि जीपि पदमणो परणे
सञ्चु सिरि अधिक वावरे सार ।
वहतै कटकि माहि वादोवदि
वाधगा लागा वधाइहार ॥ १३८ ॥

यह काज भूल ग्या यहि यहि यहगति
पूछीजै चिन्ता पड़ी ।
मनि अरपण कीधै हरि मारगि
चाहै प्रज ओटे चड़ी ॥ १३९ ॥

देखताँ पथिक उतामला दीठा
भाँखाणा उरि उठी भल ।

१४० । JKNPU कल, JM महरण (for चक्र^०), B चनियाई, J मन्यवा, KPU अन्यवा, M अनिया, BKM करण, N कीचा अन्यवा (for चक्रवा करण), B चिविचे, J समल, MP समण, U समरण, B चालीयो, PU जार, BK जिके (for जा), BK लगाया (for रुस^०), N रुसगा, PU चलगावा, JNP चाला, J थापी, BKU चापि, B चणि, K चापि.

१४१ । MU पिछ, BKU जीति, (J)PU चपमिणी, N चलमिणी (for पदमणी), BM read the second line as follows: चांद जमे झांचा चेकार, and J as follows: चांद रोप चवा चेकार, JKM चढक, K माहे, B महा (for माहि), JU तद चेला (for वाहोवदि), JU वधाइचार, U places this stanza between st. १३८ and st. १४२.

१४२ । B पिछ, JKNPU रुद, BKU चापि, BKM गा, JN यदि यदि, U रुदे रुदे, BK रुदमति रुदि रुदि, BJKU मन, N चापण, P चापण, U चपण, K(P) चीधो, M कीधा, BKP मारग, K प्रजा, NP चोढर, N चडी.

राठौड़ राज प्रियोराज री कहो ।

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बील डाल कहि देखि निलाणा
कुससथली वासी कमल ॥ १४० ॥

सुगि आगम नगर सङ्घ साऊजम
रकमगि किसन वधावण रेस ।
लहरिउँ लियै जाणि लहरीशव
राका दिनि दरसगि राकेस ॥ १४१ ॥

वधाउबाँ गिहे गिहे पुरवासी
दलिन्द्र तगौ दीधौ दलिन्द्र ।
उद्धव ऊआ अखित ऊद्धलिया
हरी श्रोव केसर हलिन्द्र ॥ १४२ ॥

नर मारगि अक अक मगि नारी
क्रमिया अति ऊद्धाह करेउ ।
चक्रमाल हरि नयर आपिवा
बाहाँ तिकरि पसारी बेउ ॥ १४३ ॥

१४० । B देवते, KMP ऐवता, N देवता, N पंथक, BKM पंथि पंथिक, B ऊतावलि, K ऊतावला, M ऊतावली दीलो, JU दुरा पंथि पंथिक ऊतावलू (°लि) हेषे, JKMN उर, BKMNP बीली, J डाल्क, B तिलि, K तिष (for देवि), ALL नीलाणा, K कुरुक्षल, M कुरुक्षली, N पासरू (sic! for वासी).

१४१ । B आवसि, BKMNP बधर, BN तु सङ्घ, B सकजम, N सङ्घजुम, BJU द्वचमिथि, BU द्वासन, JKNP दिलान, M द्वास, U वधामष, BPU देषि, BM लहरी, K लहरि, N लहर, P लहरिउँ, J लीद, N आरे, KMP दिल, MP दरसण, B राकेसि.

१४२ । M वाधाल, N वाधाणा, BK स्त्रे यहाँ, J यहा यसे, NPU स्त्रे स्त्रे, B पुरवासीवद, MN पुरवासीषे, NP दिलिद, K तषै, JU दिला (for तषै), BJMP दीहु, U दीधै, P दीहै, K ऊसव, JM आषद (for ऊसव), J डाल, KU डाला, MN डावा, P डालाँ, BKNU केलरि, KPU द्वास.

१४३ । JKU मारज, P मारगे, N चेक चेक, JKU मग, P मारगि, BP क्रमियाँ, NP ताहु (for चति), N चरेर, J चक्रमालि, BN चपरि, N आपिवा, BK तहरि, J तिकिरि, P तिकर, JNPU पचारू.

वीजलि दुति दंड मोतो थे वरिखा
 भालरिबे लागा भड़ण ।
 छने आकास अम बौद्धायै
 घणा आयौ किरि वरणा घणा ॥ १४४ ॥

मूरुरमै प्रौलि प्रौलि मै मारग
 मारग सुरँग-अबोरमई ।
 पुरि हरि सेन अम पैसारौ
 नोरोरि प्रविसन्ति नई ॥ १४५ ॥

धवलहरे धवल दियै जस धवलित
 धणि नागर देखे सधणा ।
 सकिसल सबल सदल सिरि सामल
 पुष्प बूँद लागो पड़णा ॥ १४६ ॥

जीपि सिसुपाल जरातिंधु जीपि
 आयौ यिहि आरतो उतारि ।
 देखे मुख वसुदेव देवको
 वार वार वारै पै वारि ॥ १४७ ॥

१४८। BMU बीजल, J बीजल, K बीजल, U द्युति, B डंड, K मोतीशं (for मोती थे), BKN आकास, JPU आकाश, BJKU आवकाश, M अर्थि, U आवा, BKMNP बरि.

१४९। BKMU सुकर, BKMN प्रोलि, JU पोलि, JN मारबि, B अबीरहे, K नम, JMNPU नम, M युर, BKM पहारारे, J पेसारउ, NPU पहारउ, M जीरोरहि, J प्रविशन्ति, N पथसंति, P पदर्शनि, B नै, K नव, JMNPU नर.

१५०। JM धमरू, B जसि, BM धमसित, BJKMU धण, BJM नागरि, J रेपह, NP रेपे (for रेपे), BJKM दुधण, K सकुमल, J सदल सदल, BMN विर.

१५१। BJ(N) जूषि जीपे, K यूषि जीपि, U युषि जीपे, P जूषि (for जीपे), BKM चंचिपाल, BJU जरारंधि, BN [जीपे], K जीते, B चारे, JKU आवा, BKNU यूषि, J यूषि, P स्टहे, B उचारे, J चारर, NPU उवारर, B पीषे (sic! for पै), N पण .

विधि सहित वधावे वाजिन्न वावे
भिन भिन अभिन वाणि सुखि भाखि ।
करै भगति राजान क्रिसन ची
राजरमणि रुक्मणि यिहि राखि ॥ १४८ ॥

दैवग्य तेडि वसुदेव देवकी
पहिलौ ई पूछै प्रसन ।
दियौ लगन जोनिख ग्रांथ देखे
कदि परग्नै रुक्मणि क्रिसन ॥ १४९ ॥

वेदोगत धरम विचारि वेदविद
कम्पित चित लागा कहण ।
हेकणि सुन्नी सरिस किम होवै
एनह एनह पालिगरहण ॥ १५० ॥

निरखे ततकाल त्रिकाल निदरसी
करि निरग्नै लागा कहण ।

१४८। B सरिति, N वधावर, M वाये, N वावर, KPU मिल, N भिन्न, K अभिन्न, NP [अभिन्न], K [वाणि], NP वाणि वणि, KMNU तुम, B छास, JK छासन, MU छास, N छास, M की (for ची), B विचित्रिष, J रुक्मणि, U रुक्मणि, BP यजि, J यजि, KNU स्त्र, M चित्त ।

१४९। BK दैवगति, J दैवगत, M दैवगति, N दैवांगणि, PU देवज्ञ, U पश्चिम, JU [ई], M ची, J पूछर चे, P पूछी, BKU शीधउ चे, M ची, U ज्ञोतिष, N देवर, BM कर, JPU करै (for कदि), BP रुक्मणी, J रुक्मणि, KN रुक्मणी, U रुक्मणि, BKU छासन, NP किसन ।

१५०। KN वेदोगति, M वेदोगत, J धर्म, JKNP विचार, BMN वेदवंत, JP वेदिति, K वेदवित, J वेकिषि, M वेकणि, K उची, N शीष, P ची ची (for तुची), K सरस, N सरिसज, P चं (for चिल), JKNPU उचः उचः, ALL पालिगरहण ।

सगले दोख विवरजित साहौ
झाँतौ जई झाँवौ हरण ॥ १५१ ॥

वसुदेव देवकी सूँ ब्राह्मणो
कही परसपर अम कहि ।
झाँवै हरणि छथलेवौ झाँवौ
सेस संसकार झइ सहि ॥ १५२ ॥

विप्र मूरति वेद रत्नमै वेदी
वंस आह अरजुनमै वेह ।
चरणो अग्नि अगरमै इन्धण
आङ्गति छ्रित घणासार अद्विह ॥ १५३ ॥

पक्षिम दिसि पूठि पूर्व सुख परठित
परठित ऊपरि आतपत्र ।
मधुपरिकादि संसकार महित
त्री वर बे बैसाणि तत्र ॥ १५४ ॥

१५१। M निदरसि, N किरि, BK कवि (for करि), JNPU विरपय, K वितरण (!), BK करण (for करण), N चिगडे, B दोषि, JU जदि, M जे, JP झाँ, M झाँवो .

१५२। N प्रतां (for खाँ), B कडे, K कट्टि, N कट्टील, P कट्टीष्ठ, U कट्टी कट्ट (for कट्टी), N परस्यर, J झाँ, KP झाँण, M झाँवे (for झाँवे), JMU घरण, JP झाँ, M झाँवो, BJMU सेष, K येष, K उंखार, M सहस्रकार, (B)N करउ (for झाँ), P कउ (ditto), J(M)U झवद (ditto), K दिवद (ditto).

१५३। NPU रत्नमय, BJK वांच, NU वंश, U आँई, B अरिजामै, M चरकावमै, N चरकुवमय, P चहजामय देहि, U चमल (for चमलि), B हृति, J भ्रत, KNPU हृत, JKNU चवधार .

१५४। B पहमि, J पहिम, M दिमि, U दिमि, KU पूँड, JMP पठ परठित, N पठ अपि (for 2nd परठित), M अचपच, BK M अपूँड, NPU मधुपरिकादि, BJNPU सहस्रकार, N भंडे, P भांडे, BK [?], J बैसारि, K(N) बैसावीय .

राठौड़ राज प्रियोराज री कही ।

४३

आरोपित आँखि सह इरि आननि
गरभि उदधि ससि महे यहोत ।
चाहे मुख अङ्गगि ओटे चढि
गावै मुखि मङ्गल करि गीत ॥ १५५ ॥

आगलै चिया ग्री चौथै आरंभि
फेरा चिगिह इगि भाँति फिरि ।
कर साङ्गस्त यहगा कर सुँ करि
करी कमल चमियौ किरि ॥ १५६ ॥

पथरावि चिया वामै प्रभगावे
वाच परसपर जथा विधि ।
लाधी वेला माँगो लाधी
निगम पाठके नवै निधि ॥ १५७ ॥

दूलह झइ आगै पाछै दुलहगि
दीन्हा क्रम सुलहर दिसि ।
कँडि चौरी हथलेवै कूटे
मन बन्धे अचला मिसि ॥ १५८ ॥

१५५ । M आरोपित, J आँखि, BK आपर, JMU आबल, BJKMU बरभ,
NPU मच्छ, BJKNPU टहील, J चाहि शृण, M तुष (for मुख),
B(M) चांगल, J चंगल, K चांगल, N चंगवर, P चांगणि, (B)KNP
चोदां, J उटे चढि, U तुष, PU लिरि ।

१५६ । BKN आगलि, J आगिली, U आगर, BKU प्रिया (for चिया), JN
प्रिय, U ग्री (for ग्री), K चोरो आरंभ, U चौधि आरंभी, J चिरप,
N चिरहर, J इष, U फिरर, BK संगुण, JNU संगुण, B थीं, BK
बर (for बरि), N(P) कमल करी, U चंपतज, N बरि ।

१५७ । BJK पथरावो, JKMU चो, P प्रभगावी, N पथरावर (for प्रभ०),
KU परसपर, BKPU यथा, J यक (for जथा), NP माँग लोधी,
BKNU जवे ।

१५८ । J चावर झट पाँचि, M चागै ऊप वसै, K सोलहर, J दिसि, U दिसी,
K छाडि, M चंगरो, KM(N)U इच्छेवो बडो, P इच्छेवा बूढी, B
चांगे, M बाधा, N चंधर, MN चंचलां, J मिसा ।

आगै जाइ आलि केलिग्रिह अन्तरि
करि अळणा मारजणा करेण ।
सेज वियाजि खोर सागर सजि
पूल वियाजि सजे तसु फेण ॥ १५६ ॥

आमा चिच रचित तेणि रँगि अनि अनि
मणि दीपक करि सूध मणि ।
माँडि रहे चन्द्रवा तणे मिसि
फण सहसे ई सहसफणि ॥ १५७ ॥

मँदिरन्तरि किया खिणन्तरि मिलिवा
विचित्रे सखिवे समात्रित ।
कीधै तिणि वीवाह संसक्रित
करणा सुतणा रति संसक्रित ॥ १५८ ॥

सङ्कुडित समसमा सन्ध्या समचै
रति वज्ज्ञति रकमणि रमणि ।
पथिक वधू निठि पङ्कु पङ्कियाँ
कमलू पच सूरिज किरणि ॥ १५९ ॥

१५६। U आमलि, B घट्टिं, JKNPU घट्ट, B चंगणि, KP मारजन, B सेना, ALL विकाजा, U चण्णि, J घट्टि (for घट्टि), KM चण्णे, K तस

१५०। KNP वेष, BJK रंज. N विषि (for वर्ति), BJMU मष, N मंडि, B चंदूचा, M चांदुचा, U फणि, BM छी, BJKM घट्ट.

१५१। B मंदरि चंतरि, J मंदिरांतरि, (M)N मंदिरचंतर, M चिरचंतरि, N चरचंतर, BMU मिलिवा, KNPU उमाइत. M कोणो, NP कीणा, B तणि, K तिष, N तिष, (J)NPU संचलत, K संखल, M सचसक्रित, B दुतिणि, K दुतिष, M दुतणि, NP दुतणु .

१५२। N(P) संकुचित, J संभाना, JNPU उमवे, BKMNU वंदित, J वंदर, P वंदिति, BJU वचमणि, ALL रमण, J इठि, KNPU इठि, M दीठो, KN पंचिया, BJKNPU विरेष .

राठौड़ राज प्रिथीराज रो कही ।

४५

पति अर्ति आतुर चिया मुख्य पेखण
निसा तणौ मुख दीठ निढ़ ।
चन्द्र किरण कुलटा सुनिसाचर
इवडित अभिसारिका दिठ ॥ १६३ ॥

अनि पँखि बन्धे चक्रवाक असन्धे
निसि सन्धे इम अहो निसि ।
कामगि कामि तणी कामागनि
मन लाया दोपकाँ मिसि ॥ १६४ ॥

अभी सज्ज सखिंच प्रसंसिता अर्ति
क्रितारथी प्री मिलण क्रित ।
अटति सेज ढार वीचि आज्जटि
सुति दे हरि घरि समाख्यि ॥ १६५ ॥

हँसागति तणौ आतुर आ हरि सुं
वाधाऊआ जेहो वहे ।
सुंधावासि अनै नेउर सदि
क्रमि आगै आगमन कहे ॥ १६६ ॥

१६१ | B दंपति (for पति), BM शीष, P शी, ALL सुष (for सुख), BPU देषण (for थे), K दीठो, B निढ़ि. BKN चंद, B किरणि, J इवड क, M इवडनि, U दिविड कि, KN दिडि, P दठ .

१६२ | B रुग, NU चन, BJMU धंष, (B)JNPU धंधर, B चक्रवाक, (B)JNPU चर्सधर, B भेषि, KM नेसि, JNP रुषर, B संषि, JM [इम], K कामिणि, MNPU कामिणि, ALL कामिणि (for कामि), BJKM तणा, M कामादिनि, N °गणि, BPU लीषा, P दीपका .

१६३ | BM चब, JK सहि, KN चत, J रुति, JU छतारथा, M छतारथ, BJM धिष, K प्रीच, U धिच, BMNPU छत, JK छता, B चडत, M चटित, BU शारि, M द्वारि, ALL विचि, BM चारडि, ALL शुति, J हरि घरि दे, BNPU चमाचित, J °त्रिता, K °द्वता, M °शुति ..

१६४ | BKM चंधारण, KM तणा, KMU थणा, NP थीषा, B सै, N वाधाक वागे शी, B जाची, KM जिची, J जीची, K वलेक, P वडे वहस, K

अवलम्बि सखी कर पगि पगि ऊभो
 रहती मंद वहती रमणि ।
 लाज लोह लङ्गरे लगाव्ये
 गै जिम आणी गैगमणि ॥ १६७ ॥

देहली धसति हरि जेहडि दोठी
 आणांद को ऊपनौ उमाप ।
 तिणि आप ही करायौ आदर
 ऊभा करि रोमांदू आप ॥ १६८ ॥

विहिं मिली घडी जाई घरां वाँछता
 घरा दीहा अन्तरै चरि ।
 अङ्गमाल आपे हरि आपणि
 पधरावी ची सेज परि ॥ १६९ ॥

अति प्रेरित रूपि आंखियां अविपत
 माहव जदिअपि त्रिपत मन ।
 वार वार तिम करै विलोकन
 घण सुख जेही रङ्ग धन ॥ १७० ॥

संधावास, N उंधास°, JKMNPU °वास, BJP नूपर, JMNPU सद, BJMNPK ज्ञास, N आवडि, K आवमि आगम कहिउ, BJM आवम, N कहर .

१६९ । B चंविलंव, K चविलंवित, P चंविलंवि, U चालंवि, BM चरि, B चाहि, J वहता, चांवरै, B चागायै, JU चागावै, KNPU गय, J आंड, BKNPU चवदमणि .

१७० । JKM धषत, BU जेहरि, J जेहणि, P चानंद, K चोरै, B चोर्द्दं चयो, N कोर्दि चयत, P को लु चयत, J को लु छत, BKMN चमाप, K तिष ची, MU तिष, NP चावै, K [ची], P च, J कराणा ज्ञास, J किरि, B रामाणी, KM रोमांच .

१७१ । BM चरि, JU चर, P मिलू जु चडी मिली, KN चाहता, BK चता, JU चयां दीचां, KM दीच, U चांतरे, BJK चांपच, J चेचु .

१७० । MP प्रेरति, JKMNPU रुर, K चांवि चो, B चविपति, N चविपति, B चहिपि, JKNUPU चवपि, M चवपि, BNP चिपित, KM चिपित

राठौड़ राज प्रिथोराज री कही ।

४७

आजाति जाति पट घूँघट अन्नरि
मेलग्न अेक करण अमलो ।
मन दमती कटाक्षि दूति मै
निय मन स्तुत कटाक्षि नली ॥ १७१ ॥

वर नारि नेत्र निज वदन विलासा
जागियौ अंतहकरण जई ।
हसि हसि भूहे हेक हेक छह
गिह बाहिहि सहचरी गई ॥ १७२ ॥

अेकन्नि उचित क्रीड़ा चौ आरंभ
दीठौ सु न किहि देवि दुजि ।
अदिठ असुत किम कहणौ आवै
सुख ते जागणहार सुजि ॥ १७३ ॥

पति पवनि प्रारथित चौ तत्र निपतति
सुरत अन्ति केहवी सिरो ।

P लिंग (for लिम), B विलोक्ष, NP भणि, K जेहो, N जेहा, P जेहां, U जोहा, K घण (for घन) .

१७१। JK(M)NPU आयाति याति, K अंतर, (B)NP निलिंगे, K जेहै (for नेहूष), K अमिली, BJK दंपति, J कडाचि, KMNPU कडाच, JN दूत, B मवि दूत, N inverts the order of st. १७१ and st. १७२ .

१७२। BJK विलासी, M विलासित, JN अंतकरण, J(NP)U भूर्णा, K भूच, B दोय, J दोइ, JKNU दृष्ट, BJP वार्षिरि, KMN वार्षिर .

१७३। JU अेकन्नि, (K)M अेकाति, N दीठौ, PU दीठ, J दिजी, P किलि, K चिं, B अंहां (for फिंहि), JKMNPU देवि, JPU दुज, BN अदीठ, M अत्रिह, BKPU अनुत, (M)N अनुति, M वरदो, U जावर जावरहार, JP तां, M तै, JKNU दूज .

गजेन्द्र श्रीडतौं सु व्याकुलगति
नीरासयै परि कमलिनी ॥ १७४ ॥

कीर्तै मधि मार्गिक छीरा कुन्दण
मिलिया कारीगर मयण ।
स्थामा तगै लिलाटि सोहिया
कुङ्गम विन्दु प्रसेद कण ॥ १७५ ॥

ची वदनि पीतता चिति व्याकुलता
हियै भ्रगभ्रगी खेद ऊह ।
धरि चखु लाज पगे नेउर धुनि
करे निवारण काठ जुह ॥ १७६ ॥

तिणि तालि सखी गलि स्थामा तेहो
मिली भमर वारात्रु महि ।
वलि ऊभी थई चगा घाति वलि
लता केलि अविलम्ब लहि ॥ १७७ ॥

१७४ । BKNPU पदन, JM पदण, BK पारचित, M पारचिति, BN चीय,
M तत, BZN लिपतित, JKU चंत, J केवहो, BJMNPU ओ, K
वनी (for सिरी), M गजिद, BM श्रीडता, JNPU श्रीडित, BKM
[कु], JNPU ए, NPU वियाकुल², BK वंवि मलित, J कि विगलित,
M चिर गलित (for स व्याकुलगति), BJKM नीरासर, NP(U)
नीरासय, J कमलिनी ।

१७५ । M शीओ, N महि (for मधि), (K)P मिलिय, M मिलिये, BJ
सामा, N तष्टु, J लिलाट, KMP लिलाट, N लिलाट, U लिलाटि,
N लोहर, J ऊह, BK कुङ्गु विन्द ।

१७६ । ALL वदन, JKNPU चित, M चिंत, JK व्याकुलिता, J चीर,
KNPU चीरर, K चरवरी, M इतदमी, JU ऊह, K ऊर, M ऊव
(for ऊह), M धर चिति, JU चच, M वंडि कठव, B omits this
stanza. M places it after st. १७७ ।

१७७ । K तिणि, KNU ताल, B सामा, M भवर, BK भाराज, MP भाराज,
U ची, K चौपौ, J चाल (for चाति), N चाति चचा चसि, JMNP
चवसंव, KU अविलम्बि ।

राठौड़ राज प्रिधोराज रो कही ।

४६

एनरपि पधरावी कन्है प्राणपर्ति
सहित लाज मै प्रीति सा ।
मुगत केस तूटी मुगतावलि
कस कूटी कुइ वरिट्का ॥ १७८ ॥

सुखि लाघै केलि स्थामि स्थामा सँगि
सखिये मनरखिये सँघट ।
चौकि चौकि ऊपरि चित्रसाली
ज्ञै रहियै कहकहाहट ॥ १७९ ॥

राता तत चिन्ता रत चिन्ता रत
गिरि कन्द्रि व्रिंहि बिन्दू गमा ।
निद्रावसि जग ओज महानिसि
जामिये कामिये जागरण ॥ १८० ॥

लिखमीवर हरखि निगरभर लागी
आयु रथगि चूटन्ति इम ।
ब्रीड़ाप्रिय पोकारि किरीटी
जीवितप्रिय व्रिंदियाल जिम ॥ १८१ ॥

१७८ । NP पधरावे, BKMNPÜ भय, J भयइ, M प्रीत, J सा, K चका
(for सा), JK सुबति, BJKP चूटी, U चूटी (for तूटी), K कर (for
कर), P चूटी (for तूटी), BK चुइ, P विद

१७९ । ALL चुप, M जाधी, BJK साम (for गमि), NP सामि, B चुक चुक,
J चुक चोक, K चौक चौक, U चुक चांक, B चौक चौय

१८० । BNP(M) राता तति चिन्ता रति राता, U राता तत भर चिंता रत
राता, K बंदर वर, J विङ्ग, NPU बिन्दू, N गिरि, K वर (for गव),
BJP वस, K जगि, N वस, J ऊवि (for ओज), B चियौ (ditto),
KM यथौ (ditto).

१८१ । NP लिखमी, U लिखियौ, JK वरण, BM विगरभरि, BJK(M)
चाज, KMU रथण, BK तूटन्त, J चूटन्त, M तुडन्ती, BJK ऊजी,
BJKMN पोकार, BM चोदन्त, JK ऊजी, P व्रिंदियालि ।

गत प्रभा थियौ ससि रथगि गलून्ती
 वर मन्दा सति वदन वरि ।
 दीपक परञ्जलतौ इ न दीपै
 नासपरिम दूरतनि नरि ॥ १८२ ॥

मेली तदि सांधि सुरमण कोक मनि
 रमण कोक मनि-सांधि रही ।
 पूले क्षणी वाल प्रफूले
 यह्ये सीतलता इ यही ॥ १८३ ॥

धुनि ऊठि अनाहत सङ्क भेरि धुनि
 अरणोद थियौ जोग अभास ।
 माया पटल निसामै मञ्जे
 प्राणायामे जीति प्रकास ॥ १८४ ॥

सङ्गोगणि चौर रई कैरव खो
 घर हट ताल भमर गोघोख ।

६ दिग्यरि ऊगि अतेलाँ दीधा
 मेहियाँ बन्ध बन्धियाँ मोख ॥ १८५ ॥

१८६ । JK प्रभाति, N प्रभाति, JK(M)N चण्ड, KN चण्डि, JKM रचन, BNP मार्दि, K सती, BNPU चर, JK वर, K तीर (for इ), KM नासपरम, BKM दूरतन, JK वर ।

१८७ । BJKN लिली, BK तद, BJKM चाष, U चाषि, J चुरमणि, K मण, M मणि (for 1st मणि), J मणि (for 2nd मणि), BU चाष, JKM चाष, J प्रफूलित, BJKMPU [र] ।

१८८ । KN छडी, U छडी, M चण्डाहर, N भेरि संष, JM भेर, JKMNPU चण्डाहरि, K(M)N चण्ड, P [पियो], KN(U) लिलामण, K प्राणायामर, N प्राणियाँ मर, M प्राणालै, U जीति, M परकास ।

१८९ । JKU संजोविषि, BN संजोविषी, M °विष, N रसी कवि रंभ स (sic), JKMPU त्री, P चरि, J चमर, M भेवर, BP बजावोप, N बजोवोप, BJKNP दिव्यर, M द्वीयर, J प्रवड (for चगि), U चेतसा, NP चेतसे, BK(M)N दीधौ ।

वायिजाँ वधु गो वाह असै विट
चोर चकव विप्र तीरथ वेल ।
सूरि प्रगटि अतलाँ समपिथा
मिलियाँ विरह विरहियाँ मेल ॥ १८६ ॥

नदि दीह वधे सर बोर घटे निसि
गाठ धरा द्रव हेमगिरि ।
सुतर छाँह तदि दीध जगत सिरि
सूर राज किय जगत सिरि ॥ १८७ ॥

आकुल आ लोक केवि झब अचरिज
वञ्चित छायाचे विहित ।
सरणा हेम दिसि लीधौ सूरिज
सूरिज ही त्रिख आसरित ॥ १८८ ॥

खोखण्ड पञ्च कुमकमौ सलिल सरि
दलि मुगता आहरण दुति ।
जलज्जीडा ब्रोड़न्ति जगतपति
जेठ मासि अही जुगति ॥ १८९ ॥

१८६ । B(M) वायिजू, KU वायिज, BN वज, M वज, B वसैर, JU वसैर, NP वसैर, K वसैर, BMN वकवि, K वकवा, JKM वेलि, ALL व्हर, B प्रगटि, K प्रगट, JU प्रकटि, KP वेतसा, BM समपीथो, K समरथो, N समापिथा, P समर्दिया, JK मेलि ।

१८७ । M वधो, N वधू, वठर, BK इवि, BJ तुरर, KNU तुरतव, B तद, BK जवव, P जवति, J सिर, JK राज, BK(M) जीधो, N जीधर, JP जवत, M सिर ।

१८८ । KM अथा, NP(U) यिथा, BK(N) केहयो (for केवि उच्च), JPU ल्लव, B अचरिज, M तो अचरिज केही (for केवि उच्च अचरिज), M विहित, B लीधो देम दिवि, K लीधौ देम दिवि, M व्हर देम दिवि लीजो वरधो, JKMPU दृष्ट, N विषय, M आसरिति ।

१८९ । ALL चोरंड, B दुमझाने, JKNU दमकमउ, JMU दृष्ट, M सुकता, U मुक्ता, BKM आभरव, J अवणू, लेवणे, KM माउ, M लेवरी ।

मिलि माह तगणी माझटि सूँ मसि ब्रन
 तपि आसाठ तगौ तपन ।
 जन नीजनपणि अधिक जागियौ
 मध्यराति प्रति मध्याह्न ॥ १६० ॥

नैशन्ति प्रसरि निरधरा गिरि नीझकर
 धरणी भजै अर्णा पंयोधर ।
 भोले वाइ किया तरु भज्जर
 लवली टहन कि लू लहर ॥ १६१ ॥

कसतूरी गारि कपूर ईंट करि
 नवै विछागौ नवी परि ।
 कुसुम कमल दल माल अलङ्कित
 हरि क्रीडै तिगा धवलहरि ॥ १६२ ॥

ऊपडी धुडीरव लागी अम्बरि
 खेतिच्ये उजम भरिया खाद ।
 मिगासिरि वाजि किया किङ्कर मिग
 आदा वरसि कोथ धर आद ॥ १६३ ॥

१६०। BK(M)N माझटि, P माझति, B थे०, JKNP मिचि, U मिस, तपणि,
 JP जप, B नीजणपणि, J निर्जण०, K नीजण अति, P वीजनपिचि,
 J आणीच, K आणीह०, B मधिराति, JKP मध्यराति, N माध्याध्य.

१६१। BK नरंत, J नेरंत, U नैरन्ति, BKU पसर, J पसर, MNPU
 विरधन, M घिर, B लिंकरि, JK निर्मर, JNP धवो (for धवी),
 BJKNU धण (for धणि), M धवि (ditto), N वाशु, BJ तर
 B(M)N लवली, J लवलां, K लवलां, MU लहरि.

१६२। J ईठि, NP नवउ विहारउ, BU विहारे K व्हरी, N घति (for घटि),
 JM कुसुम, KMN असंटत, U क्रीडति, K तिण. M तिपि क्रीडै, BJ
 धमलहरि, KN धवलहर, M धवलहरि.

१६३। U उचडी धुडीरज, (B)KN धुळिरवि, M रजीरवि, (B)JKU
 वेचीचे, M वेचवीचे, JKNPU जास, J मिरसिर, KNU मगसिर,

बग रिखि गजान सु पावसि बैठा
 सुर सूता धित मोर सर ।
 चातक रटै बलाकी चञ्चल
 हरि सिंगारै अम्बहर ॥ १६४ ॥

काली करि काँठलि ऊजलि कोरगा
 धारे स्वावगा धरहरिया ।
 गलि चालिया दिसोदिसि जल् ग्रभ
 थम्मि न विरहगा नयगा यिया ॥ १६५ ॥

वरसतै दड़ नड़ अनड़ वार्जिया
 सघगा गाजियौ गुहिर सदि ।
 जलनिधि ही सामाइ नही जल
 जलबाला न समाइ जलदि ॥ १६६ ॥

निहमे वृठौ ब्रगा विगु नीलाशी
 वसुधा थलि थलि जल् वसइ ।
 प्रथम समागमि वसन्त प्रदमणी
 लीधे किरि ग्रहगा लसइ ॥ १६७ ॥

P मगसिर, U वायद् (for वाजि), BM थयौ वैरी (for किया किल्लर),
 NP छउ वट्री (ditto), ALL सग, BJKNPU आङ, J वरस, N
 कीधज, P कीधो, B'M)NP भुट् (for धर) .

१६४ । BMN रिष, K चप. [कु] पावडे, JM पावष, B थिथ, KM थयौ,
 U थिचौ, B चातिग, M चातिग, K चातिक रठति वसाहकी, N
 वसाहकि, B चर, K सिंगारद .

१६५ । K उच्चल, B धारा, BJKNPU आवश, M संबष, J चालीया (for
 चालिया), JB(M) दिसोदिसि, PU दिशोदिश, BKM थम्मे, JN
 थम्द, U विरहित नयन, K नैन, M थया .

१६६ । J वरसति, PU दड़ि, N अनड़े, U सघन, K उद, MN जलविष,
 (K)MN सुमाइ, K जलद .

१६७ । B निचिसि, K उसै, BJ विष, K वष, M धर विष, K बीलांवा, बिवसै,
 BKMN समागम, N वसन्त, MPU प्रदमणी, JN नीमिचौ, K(M)NU
 कीधद, KN करि, JU ग्रहण, J लभद (for लवहद) .

तरु लता पञ्चवित चिंगे अङ्गुरिव
 नीलाणी नीलम्बर न्याइ ।
 प्रिथमी नदिमै छार पहिरिया
 पहिरे दादुर नूपुर पाइ ॥ १६८ ॥

काजल् गिरि धार रेख काजल् करि
 कटि भेखला पयोधि कटि ।
 मामोलौ बिन्दुलौ कुँकुँमै
 प्रिथमी दीध लिलाट पटि ॥ १६९ ॥

मिलियै तटि ऊपटि विथुरी मिलिया
 धणि धर धाराधर धणी ।
 केस जमगा गँग कुसुम करम्बित
 वेणी किरि चिवेणी वणी ॥ २०० ॥

धर स्यामा सरिस स्यामतर जलधर
 घेघुँचे गलि बाहा भाति ।
 भमि तिणि सन्ध्या बन्दण भूला
 रिखिय न लाखे सकै दिन शाति ॥ २०१ ॥

१६८। BM तर, J पञ्चवित, N पञ्चव तरज, B चिण, K छण, JPU छणे, BM चंडुरते, (K)PU चंडुरित, N चंडुरत, P नीलम्बर, U नीलाणी, BK प्रथमी, NPU प्रथमी, N नदिमय, B छार, BKMU पहिरिया, NP परठिया (for पहिरिया), P पहिरिया (for पहिरे), NP नेषर .

१६९। JKU काजल, M गिर, EMNP रह, JU किरि, M पयोधि, BK इथधी, NU ईथमी, BNPU निलाट .

२००। BK मिलिया, J मिलोद, M मिलिया, BMP तड, B ऊपठ, K ऊपडि, B विथरी, J रू, N विथरी, J मेलिया, K मिलियां, BJKMU छण छर चाराहर, JM(U) जमुन, (N)P जमण, JM कुसुम, M कुरंवित, MPU किरि, N करि, K कै (for किरि), BM वेणी (for चि०), P चिवेणीज .

२०१। NPU आमा, BKM उरस, M सांस तब (for स्यामतर), BJM उर्जवे K उर्जवेय, BJK गळ, M जळ (for गळू), BN बांचा, J(M)U बांचां, KP बाचां, BJKU भम, KM तिण, BU बंदल, B(N) रिखिय, J रिखिर, KP छणय, M तिप ची, B लिणि, K छण, NP छणी .

राठौड़ राज प्रियोराज रो कही ।

५५

रुठा पै लागि मनावि करे रस
लाधी देह तणौ गिंगि लाभ ।
दमतिके आलिङ्गन दीधा
आलिङ्गन देखे धर आभ ॥ २०२ ॥

जलजाल खवति जल काजल ऊजल
पीला हैक राता पहल ।
आधोफरै मेघ ऊधसता
महाराजं राजै महल ॥ २०३ ॥

करि ईंट नीलमणि काढँ कुन्दणि
थम्भ लाल पट पाचि थिर ।
मँदिरे गौख सु पदमरणमै
सिखर सिखरमै मँदिर सिर ॥ २०४ ॥

धरिया तनि वसन्त कुमकमै धोया
सुधा प्रखोलित महल सुखि ।
भर सावणा भान्नव भोगविजै
रुक्मणि वर अहवी रुखि ॥ २०५ ॥

१०१ । JKPU रुठा, BJK पाण, NPU पण, J सागर, NP मनार, ररे रव,
N साधज, JK गणि, P गिणि, J आलिंगण, JU दीधज, J आलिंविज ।

१०२ । BKMNU अवति, P अवत, U कच्छल, K उच्छल, B पीशा, KMU
चेक, J बेई (for बेक), U आधोफरे, J ऊपरे, BM ऊधसता, J
ऊधरसता, M महाराजा, BU राजे ।

१०४ । BKM कादो, B कुदणि, J कूम, U घम, K पाच, M पाठ (for पाचि),
B मंदरे, K मंदिर, M गोये, K सो, NU राममय, BNP सिपरि, B
सिपरिमै, N सिपरि किणि, P चिपर कीणि, सिरि ।

१०५ । B धरियै, K धरीयै, J धरीराय, K तन, J तिण, N तेणि, PU तिणि (for
तनि), K वल, B वसत, BK कुमकुमर, JMN कमकमर, P कमकमे, U
कुंकुमे, JU धोया, BK मैंधा, J शुधा, M सुधै, BM घवलिति (for

वर्षिखा रितु गई सरद रितु बलती
 वाखागिसु वयगा वयगा ।
 नीखर धर जल रहित निवारो
 निधुवनि लज्जा ची नयगा ॥ २०६ ॥

पोलाणी धरा ऊखधो पाकी
 सरदि कालि अहवी मिरी ।
 कोकिल निसुर प्रसेद ओस करा
 सुरति अन्ति मुख जेम सुत्री ॥ २०७ ॥

विताचे आसोज मिले नभि वादल
 प्रिधी पङ्क जलि गुडलपण ।
 जिम सतगुरु कलि कलुख तगा जगा
 दिपत ग्यान प्रगटे दहगा ॥ २०८ ॥

गोखीर स्वर्वति इस धरा उदगिर्वति
 सर पोइणिवे थई सुखी ।

प्रक्षो^०), K धवक्षत (ditto), J प्रवल्लित (ditto), U प्रचालित (ditto), JU महसि, ALL सुष, BKM भर, BMU आवणि, JKP आवष, N शावष, B भाइवि, M भाइवै, K भाइवैयि, M भोगवै, BJPU वचमिति, B वरि अवधी, BJKMNP दृष.

२०९। BM रिति, KN इति, U चतु, J सिरद, KU शरद, K वाकाशिष, BP वाषाणिति, B वरणो वरणि, K वैणा वैण, B वीचरि, N वीचरि अल धर, P धरि, K [धर] जलसि, BK रक्षो, NP रक्षण, J रै, M लिधुवन, JKN नयण ।

२१०। BM औषधी, KM सरद, J काल, JMNPU ची, (J)N जच, BM तुरता, JKN सुरत, BJMNPU जिम, KM जो ।

२११। BM विताजे, K विताजै, NP वितिअ, K निजै, JKMNU यभ, BN शुषी, K प्रथवी, JNU जल, NP मुडलपण, B गुरि, M गुर, J शद-गुर, N चहत चव, (N)P मिलि (for कलि), U जल (for जव), BK दीपति, JN दिपति, M दीप, U ज्ञान, MU प्रगटी, PU दहन ।

राठोड़ राज प्रिथीराज री कही ।

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बली सरदि स्वगलोक वासिए
पितरे ही मित्तलोक प्री ॥ २०६ ॥

बोलन्नि मुज्जरमुज्ज विरह गमै बे
तिसी सुकल निसि सरद तणी ।
हँसणी ते न पासै देखै हँस
हँस न देखै हँसणी ॥ २१० ॥

ऊजले अदरिसणा निसि उजुआली
घणाँ किस्तुं वाखाणा घणै ।
मोलह कला समाइ गयौ ससि
जाजासहि आप आपणै ॥ २११ ॥

तुलि बैठौ तरणा तेज तम तुलिया
भूप कणौ तुलता भू भाति ।
दिनि दिनि तिणा लघुता प्रामै दिन
राति राति तर्तिण गौरव राति ॥ २१२ ॥

१०६ । BM गजरीर, ALL अवति, K पोथण, M थीथ, N थथज, JPU चुच्ची
KM चुच्चीय, N सच्ची, J च्ची, BJKM सरद, BK अगलोग, M सरग-
लोक, K पिसां, B आतलोक, J चित, K चत्त, MNPU चत्त?.
KM श्रीय ।

११० । K मङ्गर मङ्गर, MN(P) मङ्गरमुच्च, U मुक्करमुज्ज, KP सकल, P चित.
JP सरदि, BK न, J ति, P तिणि, U तिष (for ते¹), N चित (for
ते¹ न), M तष(ditto), पासलि नवि (for सासै हेषै), J देषद (for
हेषै) ।

१११ । JU जाजालां, N जाजाली, BU अदरसणि, M जिस, BJ उजुआली,
KU उजुआली, M उजवाली, B थणा, J थथण, P थथज, B चिचौ,
J किचञ्ज, B वावाणि वणौ, J सोळ छला सामाइ, B चोजासैहै (sic),
J(M) उजासर, U उजासां हि, J आयो (for आप), B आपणौ ।

११२ । P वटडा, B तदणि, K तदण, PU कषय, NP तुलिता, BK नुंट,
N भूय, KN भांगि, BKU दिन दिन, NP दिणि दिणि, MNU तिष,
(M)N पासर, J दिष, M तिष ।

दीधा मणिमँदिरे कातिक दीपक
 सुची समागियाँ माहि सुख ।
 भीतरि थकी बाहिरि इम भासै
 मनि लाजती सुहाग मुख ॥ २१३ ॥

इवि नवीनवी नवनवा महोद्धव
 मंडियै जिणि आणन्दमई ।
 कातिग घरि घरि द्वारि कुमारी
 घिर चीचन्ति चिचाम थई ॥ २१४ ॥

सेवन्ति नवी प्रति नवा सवे सुख
 जग चाँ मिसि वासी जगति ।
 रकमणि रमण तणा जु सरद रितु
 सुगति रासि निसि दिन भगति ॥ २१५ ॥

बेहिज परि थई भीरि कजि आयाँ
 धनझै अनै सुचोधन ।
 मासे मगसिर भलै जु मिलियौ
 जागिया मींटि जनार्जन ॥ २१६ ॥

११३ । BP दीधा, K नंदिर, BJNP कातिग, K कातिके, JM समाईं, K समाईय, B थका, K थो (for थकी), BJKN बाहिरि, M बाहिरि [इम], BMU जिम मनि, JKN मन, N सोहाग, BM सुचि .

११४ । M इवि, JKU नवनवी, B नवी नवनवा भडी महोद्धव, JK महोद्धव, BK मांडिरि, J मडोर, K जष, U जिण, B जट, J जदि (for जिणि), K वारि (for द्वारि), N चिरि, J चिचात, M चिचाति, N चिचाट .

११५ । J नवि, K नवै, M नवे (for नवी), BKM जवै, NP नवज, JU नवि (for नवा), K सेवै (for सवे), BJJN चा, BJP बचनियि, U रकमणि रमणि, B ति (for जु), K तिष (ditto), B रिति, K रति, M रसि, BNU सुदत, J भगत, J रास, U राशि जिरि .

११६ । BJ बेह, MNU बेहो, N [जा], P पर, BJKMNU भीर, JMNPU धनंजय, B धनियै, JPU नट, JKNPU दुयोधन, M मासे मगसिरि,

राठौड़ राज प्रिधीराज रो कही ।

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पिरियौ पछि वाँड ऊतर परहरियौ
सज्जने सूहव उर सरग ।
भुवंग धनी प्रिधमी पुड़ भेदे
विवरे पैठा बे वरग ॥ २१७ ॥

ज़ूबै घटि नदी हेमे हेमालै
विमलै हिङ्ग लागा वधगा ।
जो वनागमि कटि क्रिस थायै जिम
थायै थूलै नितम्ब थगा ॥ २१८ ॥

भजन्ति सुग्रिह हेमन्ति सीत भै
मलिन सुतनु कोइ वहै मरगि ।
कोइ कोमलै वसने कोइ काम्बलि
जगा भारियौ रहन्ति जगि ॥ २१९ ॥

(B)J(M)U भल्ज, BJ ज, K जो, M सुरीयो (for मिलियो),
BJMP भोड, BJKMP जानारजन, N जानारजुन, U जानारदन .

२१०। K फिरीया पहिम, M फिरीयै पिह, J फिरि बायु पहां, BJM बाद,
PU थाब, N बायनर, JKU ऊतर, K परहरीया, M फिरिहरीया, K
सङ्गवर, M सज्जने सज्जवो रथ रंग, N सुरग, P भुवंग, MN खणी, B
प्रथमी, K झयवी, N विचरंज (for बे वरग), M बेब रंज (ditto) .

२११। B छोड़, JU ऊवि, KNP ऊवद, BKN घड, JMNU घेम, P घेमि,
N हेमालूय, U हिमालूय, BJKNPU घृंग, M त्रब, K थोवनचागम,
J जिए कहि, BKNP छंस, U क्षम, J थाद जिम थाद .

२१२। J भुजाति, MN भजति, BJNU दुटद, K सोपद, M दुपिदि, P
दुटदे, BJKMNU देमत, NP भय, U मिलन, BK(M) निलि निलि
तब (for मलिन मुतनु), BJKU कोइ (for केइ), M को (ditto),
JPU भय, K वस्त्र, N वस्त्र, J कंबल, P जिषि, U जिष, MN
भरिया, J जग .

दिन जेह्ही रिखी रिखाई दरसग्गा
 क्रमि क्रमि लागा सङ्कुडगा ।
 नीठि कुडै आकास पोस निसि
 प्रौढा करखगा पङ्करगा ॥ २२० ॥

अलुभाया तन मन आप आप मै
 विहृत सीत रुक्मणी वर्दि ।
 वाग्गि अस्थ जिम सकति सकतिवंत
 पुहप गन्ध गुण गुणी परि ॥ २२१ ॥

मकरध्वज वाहग्गि चाढ्हौ अहिमकर
 ऊतर वाउ वाढे अउर ।
 कमल बालि विरहग्गि वटन किय
 अम्ब पालि सङ्गोगि उर ॥ २२२ ॥

पार्थिया क्रिपगा वयगा दिसि पवगै
 विगा अम्बह बालिया वगा ।
 लागै मार्पि लोग प्रति लागै
 जल दाहक सीतल जलगा ॥ २२३ ॥

११०। K जेह, P जेहा, N जेहउ रत्न रद्दावर, JU दरिवज, KN दरवज, P दरतिणि, U संकुडिषि, BJKU बोड, BK छडै, N छोडिर आथाहु, BJU करधणि, NP कर्षण, MU पंगुरणि, P फ्रिणि ।

१११। BK उस्ताया, P तनु मनु, B माहि, K महि, (for मै), M विहति, U विहति, *B सीति, J वषमषी, P वषुमिषी, U वषमिषि, JPU वर, B सति सतिवत, J सतति सततवंत, K सती सतवंत ।

११२। B मकरध्वजि, JK वाहव, NP वाहनि, U वाहन, B चडे, J चडिज, K चडियो, N चडिज, BJKMPU उत्तर, N उत्तम, U वायु, K वाय वालै, BJKM चतुर, N चवर, P विरहिषी, U फ्रिष, M कमल (for वदन), N किशो ।

११३। ALL कृपव, B पवनहि, JKM पवनह, U पवनह, M विषि, B चंदहि, J चंव, K वन, J माव, KU माव, BJMNPU लोक, KU शीतल. U जलषि ।

निय नाम सीत जालै वगा नीला
जालै नलगी अकी जलि ।
पातिक तिगा दारिका न पैसै
मंजियै विगु मन तगै मलि ॥ २२४ ॥

प्रतिहार प्रताप करे सी पालै
दमति ऊपरि दसै दिसि ।
अरक अगनि मिसि थूप आरती
निय तगु वारै अहो निसि ॥ २२५ ॥

रवि बैठो कलसि थियौ प्रालट गितु
ठरे जु झह कियौ हेम ठरण ।
ऊडणा पङ्क समारि रहे अलि
करण समारि रहे कलकरण ॥ २२६ ॥

वीरा डफ मङ्गवरि वंस वजाओ
रीसी करि मुखि पञ्चम गाग ।
तरणी तरणा विरहि जग दुतरणा
फागुणा घरि घरि खेलै फाग ॥ २२७ ॥

११४ । N विज, N ग्रीतल, J आलि, BKU वन, BJ नक्षिणी, KN(P) बलिनी, JKN जल, B पातिगि, U पातिगि, J पातकी, P पातक, KMU तिण, N तिणद, JP मंजिया, K(U) मंजिया, N मंजियद, JKN विण, N मनि, K तणी, PU तणा, KN मङ्ग ।

११५ । B प्रतिचारि, JMMU सीष, P सीज, BJNPU पालै, JU दिसे, K दिसो, M दसो (for दसै), U अरकि, BKM अबनि अरक, J उगति अरक, J तपाज, M तण, B तन, K तनु, (B)KNPU उवारर् ।

११६ । M(N) वैठे, K वलस, (B)K थिये, J(M) थई, P थोज, B पालडि, J रति पालड, BM रिति, U रति, KNP च्छु, MNPU दह, K कैव दह (for द्रव कियौ), MP(U) कीय, J ठरे हेम दह कीय ठंड, उपर (for अडण), M संवारि, K रहद, B कलिकोठ ।

११७ । BM वेणा, BMPU मङ्गयरि, JKN चर, J वेण (for वंस), (B)JKN बजावर, BJKM दोरी, BKMU सुष, विरह, B अरि, JKM दुतरर, P रिति, JKMNU फागुण ।

अजड़ तर पुहप न पहव न अशुर
 थोड़ डाल गादरित चिया ।
 जिम तिणगारि अकोधै सोहति
 प्री आगमि जाणियै प्रिया ॥ २२८ ॥

दस मास समा पति गर्भ दीध रति
 मनि व्याकुल मधुकर मुण्णन्ति ।
 कठिण वैहण कोकिल मिसि कूजति
 वनसपती प्रसवती वसन्ति ॥ २२९ ॥

पकवाने पाने फले सुपुहपे
 सुरंगे वसचे दरब खब ।
 पूजिये कसटि भाँगि वनसपती
 प्रदूतिका होलिका प्रब ॥ २३० ॥

लागी दलि कलि मलियानलि लागै
 चिगुणि पसरतै अनु चिति ।

२२८ । BM नरि, J नर, NU न नर, M पडप, N उडप, BK चुड़ डासां, J डाल्ल, BK(M) गादरिति, BJMU बाणा, K थोर्या, JKMNPU चिष्वार, BKM चोर्जे, J चोहत, NP चोभति, J प्रिय, N प्रिल, M चारम, K चारलि (for चिति), JMNPU जाले, K जावर .

२२९ । JU चु (for समा), BKN चित, BK दधि, JU दीशी, M दधा, N उदधि, B रिति, JMNPU नन, B मधि, K मध, विलाहति (for मृदू), KMN छठिन, B वेष, J वेषि, K वैष, N वेषु, M वयष, PU वेयषि, P निसि कोकिल, KN कूजति, P कूजति, N वचसपती, JKN वहन .

२३० । J पकवान फल फलि, B फले (for फले), KMP वसे, U खरव, M चव, J पूजीर, NPU पूजीरे, J चह, M कसड, NU करैयडि, K भति (for भाँगि), M भजि (ditto), U संगि (ditto), K वनसपती .

राठौड़ राज प्रिथीराज री कही ।

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रटति एच मिति मधुप रुचराई
मात च्चवति मधु दूध मिति ॥ २३१ ॥

वनि नयरि घराघरि तरि तरि सरवरि

पुखर नारि नासिका पर्थि ।

वस्तं जनमियौ देण वधाई

रमै वास चिठि पवन रुथि ॥ २३२ ॥

चर्ति अन्न मौर तोरणा अजु अन्नुज

कली सु मङ्गल कलस करि ।

वन्दरवाल बँधायी वस्ती

तद्वर अको बी चै तरि ॥ २३३ ॥

फुट वानरेणा कच नालिकेर फल

मञ्जाति किरि दधि मङ्गलिक ।

कुञ्जम अखित पराग किञ्जलक

प्रमुदित अति गायन्ति पिक ॥ २३४ ॥

१११ । N लादीर, K दल, J कलि दलि, PU छल, M कसी, KN क (for कसि), ALL मङ्गलिक, चित्र, U पसरति, N प्रसरता, BKM पुषा चित (for पुष्म चिति), N चित, BK पूत, PU पूच, NPU मधूक (for मधुष), N मानु (for मान), ALL अवति, M मिति.

११२ । KU बज, J बधर, M गिरि तरि, NP तर तद, J(M)U चक्षरि, KMU पच, B जनमीयां, J °मीया, KM °मीयै, B दिच्च, J रेच, BM रसी, B चिठि पवति.

११३ । B मवर, JU प्रवर (for मीर), K जवा (ditto), BK चज, N कलि. यह, P कलीय, JU किरि, JU वङ्गरमाल, NP वङ्गरवाल, K वंदर-माल, BKM वेली, BJP तरयर, K तरवर, U तश्यरि, K चेका, NU चेका, B(K) चितै, JNP चीचे, U चीच.

११४ । BM फळि, JP फळ, K फळ, B फळरति, JKU वङ्गरेच, B नजात, M मञ्जाति, N मञ्जाति, U मञ्जाति, KMPU करि, N कीर, BJK(M) कुकू, P कुञ्जम, M अचत, NP अखित, B किञ्जलिक, M प्रमुदिति, N मार्वति.

आयौ इल् वसंत वधावणा आई
 पोइगि पत्र जल् अेगि परि ।
 आगांदि वगो काचमै अङ्गिगि
 भामणा मोतिचे थाल भरि ॥ २३५ ॥

कामा वरखन्ती कामदुधा किंचि
 पुचवती थी मनि प्रसन ।
 पुहप करणि किं केसू पहिरे
 वनसपती पीला वसन ॥ २३६ ॥

करण्यर तरु करणि सैवन्ती कूजा
 जाती सौवन गुलाल जत्र ।
 किं परिवार सकल् पहिशायौ
 वरणि वरणि इच्ये वसत्र ॥ २३७ ॥

विधि अेगि वधावे वसंत वधाचे
 भालिम दिनि दिनि चृदि भरणा ।
 ऊलरावणो फाग ऊलरायौ
 तरु गहवणिया यिय तरणा ॥ २३८ ॥

२३५ । BJKNU आया, M आणे, P इलि, N वस्ति (for वस्त्र), U वधामणी, BK आवो, JK पोयण, MU पोइण, N पोयणी, M चंच, JKMNPU आणंद, M घणे (for वणे), BKNPU भानिषि, J भानिष.

२३६ । N कामदि (for कामा), कामदुध, JMNPU करि, B यय, KNP ययल, ALL मन, M करण, N वरण (for करणि), J पहरे, M पैचरि, BK पीयका

२३७ । JMPU कणीवर, KN कण्यर, BJM तर, BK कणिषि, JMNNU करण, NU वेवन्ती, K कूजा, P छूंजा, N छूंजो, B जाती, M दिर, N करि, KM वरण वरण, B वरण वरण विष दे, K हे हे (for ईषे), N देरै (ditto).

२३८ । J चंच, U सृष्टि (for चंषि), M वधावो, NP वधायज, KNU दिव दिव, U भरणि, BP झळामणी, JU झळावणे, B फारि, BPU झळा-

राठौड़ राज प्रिथीराज रो कही ।

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मन्दी तिहाँ मथण वसंत महीपति
सिला सिंघासण धर सधर ।
माघे अम्ब छत्र मरहाणा
चल वाइ मझरि ठलि चमर ॥ २३६ ॥

दाडिमी बीज विसतरिया दीसै
निउँछावरि नाँखिया नग ।
चरणे तुच्छित खग फल तुम्बित
मधु मुचन्ति सीचन्ति मग ॥ २४० ॥

राजति अति ओग पदाति कुञ्ज रथ
हँस माल बन्धि लहासि हथ ।
ठालि खजूरि पूठि ठलकावे
गिरिवर सिगारिया गथ ॥ २४१ ॥

तह ताल पच ऊँचा तड़ि तरला
मरला पसरला मरगि ।
बैठे पाटि वरमन्ति बन्धिया
जगहथ किरि ऊपरा जगि ॥ २४२ ॥

यउ, BJKM तर, K महुरुरि, J थोष, M थोयो, N थयो, U थिया,
K थधियां (for थिय) ।

२३६ । BPU तहाँ, M तिह, J तदि (for तिचाँ), PU चिल, BJ सिंघासपि,
BJM धरि, M मंडा[ँ]यो, BJKM चलि, M मंजर, PU उलर, M संवर ।

२४० । K नियहावलि, M नियहावरि, J बउकाँ, M लुचति, U लुचित, BK
चुंचति, M चुचति, N चुचित, B सुचित, KNP सुचति, M सुचत,
U सुचति, JMN सीचत ।

२४१ । J वध, M वध, J लासि, BKMPU लास, BP चई, JN इशा,
BKN दाल, J घजूर, M चिजूरि, N चिजूर, NP उलकायउ, KMP
गिर०, BP गई, JN गथा ।

२४२ । BJKMU तर, JMN ताड (for ताळ), P तड, BU तुड (for तड़ि),
K तर (ditto), BKNP सरग, U बैठि, J पाड, ALL वसंत, U जडि-
रथ, N करि, B कापरो, BK जग

आगलि रितुराय मणियौ अवसर
 मण्डप वन नीभरणा निदङ्ग ।
 पञ्चवाण्य नाइक गाइक पिक
 वसुह रङ्ग मेलुगर विहङ्ग ॥ २४३ ॥

कलृहंस जागागर मोर निरतकर
 पवन तालधर ताल पत्र ।
 आरि तन्तिसर भमर उपङ्गी
 तीवट उघट चकोर तत्र ॥ २४४ ॥

विधिपाठक सुक साईस रसवङ्गक
 कोविद खड्गरीट गतिकार ।
 प्रगलभ लागि दाटि पारेवा
 विदुरवेस चक्रवाक विहङ्गर ॥ २४५ ॥

अङ्गणि जल तिरप उरप अलि पीयति
 महत चक्र किरि लियति मरु ।
 रामसरी खुमरी लागी रट
 धूचा माठा चन्द धरु ॥ २४६ ॥

१४२ । M आगै, B रितिराज, K(M) रितुराज, J रितुराज, NP मण्डीयत, P अवसरि, J मण्डिप, BJKNPU चर्दग, J पांच, BJKNPU नाथक गायक, K चुरंग, J मेलिगर .

१४४ । JM विरतिकर, NP चलृ, JNP पवन, K चंद, PU आर, K तंत-सर, M भंवर, BM खोवडि उघटि, J तोवडि उघट, K चेवडि उघडि, N विवडीय उघट .

१४५ । M विहङ्ग, JNU शुक, BJKMU लाग, BJ दाढ, चक्रवाक .

१४६ । BK आगवि, U चंदरप, NU तरप, P उरप तरप, BKM चलृ, B पिष्ठति, N पीयत, M लियत (for पीयति), JKPU किरि, N चरि, B लियत मरु, J खोयत दुर, K लियत सुर, M लै तिहुंद, NP लिय तिमह, U लीय तिहुर, BM रामसरा, U लिही, M चुमुरी, B चलगी, J रडि, B धूचा, JMPU धूचा, N धूचा, K धूचा, N माठी, BM धुङ्ग .

राठौड़ राज प्रियोराज री कही ।

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निगरभर तरुचार सघण छाँह निसि
पुहपित अति दीपगर पलास ।
मौरित अब रीभि रोमच्छित
हरखि विकास विमल जित हास ॥ २४७ ॥

प्रगटै मधु कोक संगीत प्रगटिया
सिसिर जवणिका दूरि सहि ।
निज मंत्र पठे पात्र रितु नाँखी
पुहपञ्चलि वगराय परि ॥ २४८ ॥

प्रज अम्बज सिसिर दुरीस पीडतौ
जतर ऊथापिया असन्त ।
प्रसन वात मिसि न्याउ प्रवर्यै
वनि वनि नयरे राज वसन्त ॥ २४९ ॥

पुहपाँ मिसि अक अक मिसि पाताँ
खाढा ब्रव माँचा ऊखेलि ।

२५०। B तरवर, KNP तवर, U तवयर, K सघन, BKN दीपकर,
BJKU भवरित, BJKNPU रीझ, K रोमच्छित, B इरिष, JKN
हरष, M विकासि कमल, JKMNPU क्षत .

२५१। B प्रवटै, J प्रवद्य, U प्रकटित, B मधि, B प्रष्टीयौ, K प्रकटीयौ,
MN प्रमटीयौ, U प्रकटीया, B तुविरि, JPU सिसि, K तुवरि,
M सिसिरि, BK(M) जवणिका, NP जवणिका, JU घूर, B जिजि,
K जिचि (!for जिजि), B पात्रि, BKM रिति, NPU रति, J रथ,
J उड़तुंखलि, K(M) पुहपाँजलि, P वषरार .

२५२। B अदभुज (sic!), K अदभुत, M अभीज विविरि, B तुविरि, JPU
तुविरि, K पीडबो उत्तर, J बाद, M बाय, U बायु, J न्यार, MNPU
न्याय, J(M) प्रवरतर, K प्रवर्त्तै, N प्रवर्तित, M वष वष, K राजा .

दीपक चमक लाखे दीधा
कोडि घजा पहराणी केलि ॥ २५० ॥

मल्यानिल वाजि सुराजि थथा महि
भई निसङ्गित अङ्ग भरि ।
वेली गलि तरवराँ विलागी
पुहप भार यहणा पहरि ॥ २५१ ॥

पोड़त हेमन्त सिसिर रितु पहिलौ
दुख टाल्यौ वसन्त हित दाखि ।
आच्चे वेली तणी तरवराँ
साखाँ विसतरियाँ वैसाखि ॥ २५२ ॥

दीजै तिहाँ डङ्गन दँड न दीजै
यहणा मवरि तरु गानगर ।
करयाही परवरिया मधुकर
कुसुम गन्ध मकरन्द कर ॥ २५३ ॥

भरिया तरु पुहप वहे कूटा भर
कामि बाण यहिया करगि ।

२५० । M पठप, (B)JK पानां, M पने, N पाचां, BJK(M)PU शाडिया,
N गडिया, K दरब, NU द्रव, BJ(M)P भडिया, KNU मांडिया,
K दीहा कोडी धज .

२५१ । J मालियानिल वाज, ALL चुराज, BJ यिया, K थयौ, BJKM
तरवरां, KN विलगी, U य्यो, J पुहफ माल, P पहरां, N गहणा .

२५२ । BKM पोडति, N पोडता, M चेंति, BK चुसिर, J सिर, P
सिसर, BK रिति, M रित, J पहिलू, BKM डालीयो, J(N)PU
टालीयउ, M आर, N विशाचे, BJ तरवरां, BK विसतरियौ,
J(M)U यीयउ, K वैशाष, U वैसाष .

२५३ । B तिहिं, K दीचद, BJKMU पहर मवर, BJKM तर, N परियाई,
P करगाई, M परचरीया, JM कुसुम .

राठौड़ राज प्रिथीराज री कही ।

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वलि रितुराइ पसाइ वेसन्नर
जग मुरडीतौ रहै जगि ॥ २५४ ॥

वरिखा जिम वरखति चातिग वस्ति
वस्ति न को तिम राज वसन्त ।
पुस्त पर्छि क्रित सेव लबध फल
बँदि कोलाहल खग बोलन्त ॥ २५५ ॥

कुसमित कुसमाउथ ओटि केलि क्रित
तिहि देखे यिउ खीण तन ।
कन्त सँजोगगि किंसुक कहिया
विरहगि कहे पलास वन ॥ २५६ ॥

तसु रङ्ग वास तसु वास रङ्ग तया
कर पल्लव कोमल कुसम ।

२५७ । BJKM तर, N विडे, K छूडा भरि, JMNU छाम, KN करग, BJ रितिराइ, K रितिराज, P वेसन्नरि, M मुरडीतु, K यहै (for रहै), P जग, BK place this stanza between st. २५५ and st. २५६, whereas JU place it between st. २५१ and st. २५२.

२५८ । KPU वरथा, JNP वरथत, M वरपित, JU चातग, NP चातक, B वंचति, KU वंचित, BKMU वंच, N वंचर, B राजि, J वसंति, B फूलि, MP फूल, B पंष, JK पच, M पचै, NU पचि, JKMNPU छत, J सब, KN लुबि, P सब, BKNPU बोलति .

२५९ । BK कुसमित, BKMN कुसमाउथ, B उदौ, K उदै, M उदय (for ओटि), BKNU छत, NP चो (for तिहि), U तह (ditto). BK यिय, N यीय, U यीउ, B यीब, N तनु, JU read the first two lines as follows: येष येक दंष पंति (पंत) परिफूलित । वदर नारि चवि चवि (चव चन) वचन, but U in the comment gives also the common reading, J चुत (for कन्त), NP किंसुप कहीयज, M उहै, N उहित .

वणि वणि मालूणि केसर वीणाति
भूली नख प्रतिविन्द भम ॥ २५७ ॥

सबलू जलू सभिन्न सुगन्ध भेटि संजि
डिगमिग पाँय वाँय क्रोध डर ।
हालियौ मलूयाचलू हिमाचलू
कामदूत हर प्रसन कर ॥ २५८ ॥

तरतौ नदि नदि ऊतरतौ तरि तरि
वेलि वेलि गलू गलै विलग ।
दिखण छैंत आवतौ ऊतर दिसि
पवन तगा तिणि वहै न पग ॥ २५९ ॥

केवडा कुसुम कुन्द तगा केतकी
सम सीकर निरभार स्वति ।
ग्रहियौ कन्धे गन्ध भार गुरु
गन्धवाह तिणि मन्दगति ॥ २६० ॥

२५७। BJKMU तस, KPU कुसुम, BKN बिनि बनि, J बन बन, BJP मालिणि, BKMN बेसरि, JP बीणत .

२५८। M सोभित (for सभिन्न), BJ भेट, MU संजि, BJKMNP उद्दमज, U डिगमिगि, B पाँय वाँय, J पार वार, K पाशो वाशा, NPU वाशु, JU कुन्द, KM क्रुध. P धर (for डर), NP चालिणा, BMU मलूयाचला, BM हिमाचलि, J हिमाचलू, K हिमाचर, P हेमाचलू, K कामेत, NP हरि, JK प्रसन्न, N करि .

२५९। BJKMU गलि मलि विलग, BN दक्षण, JPU दिलिय, M दिलिय, K डंती, M डंता, (N)P डंतज, J आवता, N ऊतरि, U ऊतर, M पवण, B न ज वहै (for तिणि वहै न), J ति न वहै (ditto), K तहैं ज वहै (ditto), M बनि वहै (ditto), BJK पर, U पनि, BK place this stanza between st. २५० and २५१ .

२६०। B कुसुम, JM कमल (for कुसुम), B(J)KU तखौ, ALL अम, JK विरजारि, U विकार, ALL अवति, B काखि, K काखर, N खंधि, P पंसे, U धंधर, BM गुर, JK तिष .

राठोड़ राज प्रियोराज रो कहो ।

७१

लीयै तसु अङ्ग वास रस लोभी
रेवा जलि क्रित सोच रति ।
दखिणानिल आवतौ उतर दिसि
सापराध पति चिम मरति ॥ २६१ ॥

एहपवती लता न परस पमूँके
देतौ अँगि आलिङ्गन दान ।
मतवालौ पै ठाहि न मरहै
पवन वमन करतौ मधु पान ॥ २६२ ॥

तौय भरणा छँडि ऊवसति मल्य तरि
अति पराग रज धूसर अङ्ग ।
मधु मद स्वरति मन्दगति मल्हपति
मदोमन्न मारत मातङ्ग ॥ २६३ ॥

गुण गन्ध ग्रहित गिलि गरल ऊगलित
पवन वाद अे उभै पख ।
स्त्रीखँड सैल सँजोग सँजोगगि
भणि विरहगी भुयङ्ग भख ॥ २६४ ॥

१९१ । B लोधे, K लोधी, J लोर, M लै, BK तष, JKNU वास अङ्ग, JK जल, JKMNP जत, M चोच, NP घोच, K रित, (M)N इच्छा-विल, PU इच्छा०, N आवतौ, BKU उतर, M दिसि ।

१९२ । J परसपर दूँके, NP परसपर दूँके, U परस्यर दूँके (for व परस पमूँके), B देयतौ, U देतु, BK अँग, M मतिवालौ, KN पग, MU पाच, P पच, JU ढार, KM ढाह ।

१९३ । BM तोह भरवि (M भरवि), BJM बँडि, B औषधति, JNPU ऊब-सत, K ऊबसत, B लै, K नर, NP तष, U अँगि, BKMNP अवति, BNU मल्हपति, J महिलति, K मदोमन्न, (M)NP मदोमन्न ।

१९४ । K दिलि गिलि, JU घोगहित, U पवण, NPU उभय, N पचि०P पच, JM शीर्षङ्ग, BK स्वल्प, M चरक्ष, NP शेल, JKU संचोब, NP संयोगि, JKPU संयोगिति, K भणि, KU विरहगी, KMN भप ।

रितु किहि दिवस सरस शति किहि सरस
 किहि रस सन्ध्या सुकवि कहन्त ।
 वे पक्ष सूध ति बिझँ मास वे
 वसन्त ताँइ सारिखौ वहन्त ॥ २६५ ॥

निमिख पल् वसंत सारिखौ अहो निसि
 अकेगा अके न दाखै अन्त ।
 कन्त गुणे वसि थायै कन्ता
 कन्ता गुणि वसि थायै कन्त ॥ २६६ ॥

यिह पुह्य तगौ तिशि पुह्यपित ग्रहणौ
 पुह्य ई ओङ्गा पाथरण ।
 हरखि हिँडोलि पुह्यमै हिंडति
 सहि सहिचरि पुह्याँ सरण ॥ २६७ ॥

पौढाडै नाद वेद परबोधै
 निसि दिनि वाग विहार नितु ।

२६८ । BN रति, JKMU रिति, B कहिमि, J किहिम, KMU कहि, N कही, B दिवसि रसि, KNU रस (for 1st सरस), B कहिमि, KN कहि, M किर, B रस (for 2nd सरस), B किरी, K कहि, M किरे, BJMN कर्वन्ति, N विझँ (for 1st वे), JNPU रष, JU रुष, B त, K [ति], B वर्तनि, BMN वर्तन्ति ।

२६९ । BM वर्तनि, (B)KM सारिचा, J सरोष, BK अकै अक, JM अकै अक, N अकै अक, U अकां अक, J रष, B थिय, J(M)U थई, K थया तु, BJMU कांता कांता, KMU गुण (for गुणि), N गुणे (ditto), J रष, B थिय, JU थयउ, K थीयौ तु, M थयो, N थार ।

२७० । JKNPU मृष, BK तयि, J उडपति, M पडपित, BKM परया, J परय, B पोरप है, J पुरप है, K पुरप हो, M पउप है, NP पउप तु, B चोडवि, J उठिवि, BJM पाथरवि, JK चरय, JMU चोडोक, K ओक, N लार, M लोडति, U लोचति, JNPU रह, JMP सहचरि, N सहचरी, U सहचर, BJMNP सरदि, K सरदि ।

राठौड़ राज प्रिथीराज री कही ।

७३

मारग मैग अर्णा विधि मारौ
हकमणि कन्त वसन्त रितु ॥ २६८ ॥

अवसरि तिगि प्रीति पसरि मन अवसरि
हाइ भाइ मोहिया हरि ।
अङ्ग अनङ्ग गया आपाणा
जुड़िया जिणि वसिया जठरि ॥ २६९ ॥

वसुदेव पिता सुत चिया वासुदे
प्रदुमन सुत पित जगतपति ।
सासू देवकी रामा सुवह्न
रामा सासू वह्न रति ॥ २७० ॥

लीलाधगा ग्रिहे मानुखी लीला
जगवासग वसिया जगति ।
पित प्रदुमन जगदीम पितामह
पोतौ अनिरुद्ध उखापति ॥ २७१ ॥

किं कहिसु तासु जसु अहि थाकौ कहि
नाराइगा निश्चुगा निश्लेष ।

२६८ । N गोंद (for नाद), M निच, JKMN दिन, BKNP वित, JMU विति, N मारिग, BJMNPU मरण, KMU अण, BK परि (for विधि), BJP वपनिषि, U हकमणि, BJKM रिति ।

२६९ । K अवसर तिग, J प्रसर, NP पसर, BKM अनुसरि (for 2nd अवसरि), KMNPU चाव भाव, MU अंगि, M अंगि, KP आपाणा, N आपाणा, K जिण ।

२७० । B वसुदेव, KMNU अथा, BK वासुदेव, JMNU वासुदेव, B प्रदिमन, J(M)U प्रसुमन, K प्रतिमन, N प्रदुमन, K सी विता, J जगति', N जगत्, NP राम सद्गोदर हकमणि सासू, K रिति ।

२७१ । BJKM घड़े, NPU घड़े, N वासिग, KM धिता, NP उच, (for पित), B प्रदिमन, J(M)U प्रसुमन, K प्रदमन, B(M) पौचौ, JU पौचउ, KPU अविचर, M अनुरुध ।

कहि दक्षमणि प्रदुमन अनिरुद्ध का
सह सहचरिये नाम संखेय ॥ २७२ ॥

लोकमाता सिन्धुसुता स्त्री लिखमी
पदमा पदमालया प्रमा ।
अवर यिहे असथिरा इन्दिरा
रामा हरिवलभा रमा ॥ २७३ ॥

दरपक वन्दरप काम कुसुमायुध
सम्बहारि इतिपर्ति तनुसार ।
समर मनोज अनङ्ग पञ्चसर
मनमथ मदन मकरधञ्ज मार ॥ २७४ ॥

चतुरसुख चतुरवरणा चतुरातमक
विगत चतुरजुगविधायक ।
सरवजीव विसवजित व्रहमसू
नरवर हँस देहनायक ॥ २७५ ॥

१०१। BKU करिधि, P कर्दि, BJKM तात, BK [जहु], J चु, P शाकिड, N कडिया, BK कहि कहि, BKMNP(U) नारायण, M निरुण, P निरुष, U विगृष, J विलेप, P निलेप, N हृष्ण (for 2nd कहि), BJPU वचनिधि, B प्रदिमन, J(M)U प्रद्युमन, K प्रदमन, J अनिधि, KPU अविवद, M अनुरधि, B सहचरिये, J °रिहर, M °रिहि, N °रीयर, P °टी, U °टीहि, K सरवतहै (sic).

१०२। BJKNPU झी, B लघनी, NP लविनी, JPU पष्टा पष्टालया, BM पदमालया प्रिया पदमा, N पदमालिका प्रिया पदमा, BK अपर, BJM अपे, K यह, NPU दर्जे, JKMNPU(U) अस्थिरा, K दंदरा ।

१०४। JMPU दर्पक कंदर्प, K कंद्रप, ALL कुसुमायुध, BK तगसार, JU चार, JPU मनमथ, JKNPU मकरधञ्ज ।

१०५। BK(M) चतुरथ चतुरवरण चतुरातम, U चतुर्वेष्टि चतुर्हृषि चतुरातम, J चतुरर्थ चतुर्धर्षि चतुरातम, NP चतुरातम, BK विग्न, J विज्ञ, U विज्ञ (for विवत), JU चतुर्दुर्ग, KMPU सर्वजीव, N सर्वजीव, BK विलक्षेत, JM विलक्षेत, NPU विलक्षत, BJNU व्रहम, K व्रहमलय, MP व्रहमहु, K देवर्षीसंवायक ।

राठौड़ राज प्रियंगीराज री कही ।

७५

सुन्दरता लज्जा प्रीति सरसती
माया कान्ती क्रिपा मर्ति ।
सिद्धि प्रिद्धि सुचिता रुचि सरधा
मरजादा कीरति महति ॥ २७६ ॥

संसार सुपञ्ज करता यिह सङ्कृष्ट
ग्यान तणी पञ्चमी जु गालि ।
मदिरा रीस हिंसा निन्दामति
चारे करि मूँकिया चंडालि ॥ २७७ ॥

हरि समरणा रस समझण हरिणाखी
चातण खलु खणि खेत्रि चठि ।
बैसे सभा पारकी बोलण
प्राणिया वञ्जि तो वेलि पठि ॥ २७८ ॥

सरसती करिछ स्त्री यिहि मुखि सोभा
भावी मुगति तिकरि भुगति ।
उवरि ग्यान हरि भगति आतमा
जपै वेलि ताँ अे जुगति ॥ २७९ ॥

१०६। B सुरसती, K सरसती, BKM कांति, JNPU कांति हापा, 'K तुक्तपा, B रिधि विधि, J विधि युधि रिधि, K चालि विधि, M रिधि विधि विधि, NPU दृष्टि, BKM दुचि, NU द्युचिता, JNPU चक्षा, M चक्षा, JPU मर्यादा, K मर्यादा, M मर्यादा, N मर्यादा ।

१०७। BKM सुपर्ष, JM पर्ष, KNPU पर्ष, NPU चंपर्ष, J गंभि, K गंभ, NU शाज, J तशीजु, U तशीज, JKU [जु], B गंभि तिथिहोज
पंचमो गालि, JU लिंगां, M लिंगामर, BJM सूक्ष्मो ।

१०८। M दुमिरण, K [रस], N जस (for रस), M चिरणाणी, पर, KMNPUR जेच, B बभा, U बोलणि, (BM)PU बहर, BK(M) त, J ति, N तउ, U तो ।

१०९। ALL ची, BJNPU सूचि, K सूच, M पर्षि, KMN सूच, P शोभी, NU मुखति, K दुकरि (for तिं), JK भगति, N उदरि, J भगत, JU जारे, B लां, JK तो, M लार ।

ਮਹਿ ਸੁਇ ਖਟ ਮਾਸ ਪ੍ਰਾਤ ਜਲਿ ਮਝੇ
ਆਪ ਸਪੁਰਸ ਇਹ ਜਿਤ ਇੱਕੀ ।
ਪ੍ਰਾਮੈ ਵੇਲਿ ਪਠਨਾਂ ਨਿਤ ਪ੍ਰਤਿ
ਚੀ ਵਚਿਤ ਵਰ ਵਚਿਤ ਚੀ ॥ ੨੮੦ ॥

ਤਾਪਯੈ ਅਛੋ ਨਿਤ ਆਪ ਆਪਯੈ
ਰਕਮਣੀ ਕ੍ਰਿਸਨ ਸਰੀਖ ਇਤਿ ।
ਕਾਹੈ ਵੇਲਿ ਵਰ ਲਾਹੈ ਕੁੰਵਾਰੀ
ਪਈਗੇ ਪ੍ਰਤੁ ਸੁਹਾਗ ਪੰਤਿ ॥ ੨੮੧ ॥

ਪਈਵਾਰ ਪੂਤ੍ਰ ਪੋਤੇ ਪਡਪੋਤੇ
ਅਰ ਸਾਹਿਣ ਮਣਾਰਿ ਇਸਿ ।
ਜਣ ਰਕਮਣੀ ਇਹਿ ਵੇਲਿ ਜਪਨਾਂ
ਜਗ ਪੁਡਿ ਵਾਥੈ ਵੇਲਿ ਜਿਸ ॥ ੨੮੨ ॥

ਪੇਖੇ ਕੋਇ ਕਛਤਿ ਬੇਕ ਬੇਕ ਪ੍ਰਤਿ
ਵਿਮਲੁ ਮਙਲੁ ਧਿਹਿ ਬੇਕ ਵਾਗਿ ।
ਚੇਣਿ ਕਵਣ ਸੁਭ ਕ੍ਰਿਮ ਆਚਰਤਾਂ
ਜਾਣਿਧੈ ਵੇਲਿ ਜਪਨਿ ਜਾਗਿ ॥ ੨੮੩ ॥

੧੮੦ । BK ਚੋਦ, N ਚੁਚੇ, P ਚੁਰ, U ਛਥੈ, J ਪ੍ਰਾਣ (! for ਪ੍ਰਾਤ), JKMNPU ਜਲ, N ਸੰਚਦ, NP ਸਾਰੰ, B [ਚੁਰ], M ਤਦ (for ਚੁਰ), M ਪਠਤਿ, NP ਜਪਨਾਂ (for ਪਠਨਾਂ) ਵਿਤੁ, JU ਅਪਰ ਸਾਰਥ ਜਿਤੇਂਫੀ (੦੯) ਆਪ । ਵੇਲਿ ਪਠਨ (੦੯ਤੀ) ਵਿਤ (ਨਿਤ) ਪ੍ਰਤਿ ਚੇਂਦਲਕ । ਵਚਿਤ (ਵਚਿਤ ਵਰ) ਧਾਮਦ ਚੀ ਵਿਵਿਚ, K ਚੁਨੀ ਚੁਵਰ ਤਿਸ ਚੁਵਰ ਛੀ ।

੧੮੧ । BK ਚਾਂਪਸਾਦਿ (for ੦੮ੇ), B ਬਚਮਣਿ, JP ਬਚਮਣਿ, N ਬਚਮਣਿ, U ਪੰਨਿਧਿ, KU ਛਚਨ, M ਛਾਥੈ, N ਛਿਚਨ, U ਚਰੀਚ, J ਕਚਤ, JU ਕੁਮਾਰੇ, J ਪੂਚ, M ਪੁਚ, BKP ਸਾਹਿਦ, N ਸਾਭਾਗ

੧੮੨ । BP ਪੂਲ, JM ਪੂਚ, KNU ਪੂਚ, BJKM ਚਾਰ, B ਚਾਂਦਿਧਿ, J(M)PU ਚਾਹਣ, K ਚਾਹਿਣ, N ਚਾਇਥ ਵਾਇਥ, JKMNPU ਮਣਾਰ, BK ਚਲ, BPU ਬਚਮਣਿ, BCU ਪਠਨਾਂ (for ਜਾਪਨਾਂ), BK ਜਾਗਿ ਪੁਢਿ ।

੧੮੩ । K ਯੋਕ (for ਕੋਹ), B ਕਚਨਿ, JM ਕਚਤ, K ਕਚਤ, B ਚੰਕੈ ਚੇਕ, J ਚੇਕਿ ਚੇਕ, N ਚੇਕ ਕਚਤ ਚੋਕਾ ਪ੍ਰਤਿ, P ਕਚਤ ਚੇਕ ਚੋਕਾ ਪ੍ਰਤਿ, BK ਧਹਿ,

राठौड़ राज प्रियोराज रो कही ।

७७

चतुरविध वेद परशीत चिकितसा
ससन्न उखध मंत्र तंत्र सुवि ।
काया कजि उपचार करन्नाँ
ज्ञवै सु वेलि जप्ताँ ज्ञवि ॥ २८४ ॥

आधिभूतिक आधिदेव अथातम
पिंडि प्रभवति कफ वात पित ।
त्रिविध ताप तसु रोग त्रिविधमै
न भवति वेलि जप्ताँ नित ॥ २८५ ॥

मन सुङ्ग जपन्नाँ रुकमणि मङ्गल
निधि सम्पति थाइ कुमल नित ।
दुरदिन दुरग्रह दुसह दुरदिना
नासे दुसुपन दुरनिमित ॥ २८६ ॥

JPU यह, M यह, N यहि, KU येह, N यहि, N प्रमाण (for कवय), KPU यहु, BKN करम आचरह, M आचरीति, J आषीह, U जांशीह जु, K जपत .

२८७ । B विधि, JKNU चतुर्दिष्ट, ALL प्रष्टोत, B(M)N विकिता, JKPU विकिता, JKU शक्तिवध, J शुवद, K हुद, N सवद (for सुवि), J कलि (for कजि), U उपकार, J ज्ञवि, K सो, BJKM जपति, N जपत, J ज्ञवद, K ज्ञवै, M ज्ञवै .

२८८ । BPU भूतक, K भूत, B दूरद, B पडि, JKMNPU पिंडि, JK त्रिविधि, M त्रिविधि, B तस, N त्रिविधि रोगमय, J त्रिविधिमद, M त्रिविधमै, भवत, BM जपत, JKN जपति, BK place this stanza between st. २८१ and st. २८९ .

२८९ । B युधि, J शूष, K शुद, MU शुष, BJPU शषमिति, M निष, NP नव निधि, K थायै, U थायद, NP [थार], KU कुमल, M विति, B दुरदशा, J दर्शना (sie !), KP दुरदशा, M दुरिदशा, U दुरदशा न्नासद, P दुसुपन, JU दुसमन (for दुसुपन), JMU दुरतिमति .

मणि मन्त्र तन्त्र बल् जन्त्र अमङ्गल्
 अलि जलि नभसि न कोइ छलन्ति ।
 डाकणि साकणि भूत प्रेत डर
 भाजै उपन्नव वेलि भणन्ति ॥ २८७ ॥

सन्धातिथे जोगिथे तपसि तापसिथे
 काँइ इवङ्गा हठ नियह किया ।
 प्राणिया भवसागर वेलि पठि
 थिया पारि ऊरे थिया ॥ २८८ ॥

किं जोग जाग जप तप तीरथ किं
 ब्रत किं दानाख्लम वरणा ।
 मुखि कहि क्रिसन रुक्मणी मङ्गल्
 काँइ रे मन कलुपसि क्रिपया ॥ २८९ ॥

वे हरि हर भजै अतारु बोलै
 ते ग्रव भागीरथी म तूँ ।
 अक देस वाहणी न आयाँ
 सुरसरि समसरि वेलि सूँ ॥ २९० ॥

२८७ । B भिषि, KM भवि (for भवि), U बलि थंच, JKN अल जल, BMNPU डाकिणि, J डाकिष साकिष, M साकिषि, PU शाकिषि ।

२८८ । BM उत्तापिथे, N बेता (for इवङ्गा), JMPU प्राणी, N प्राणीथा, K °सावरैच, N °चाधर, JKMN P यार, B तरि पारि (for ऊरे), K तर पार (ditto), M तिर पार (ditto), J ऊतरर ।

२८९ । N आग झोग, B आग, दान आश्रम, JKNPU °चम, BJKN यरच, KMU चुप, JMU करि (for कहि), KPU छासन, M कच्च, N किसन, BJU दृष्टिष्ठी, BM कल्पये, JKU कषयिष, B क्रिपय, KMN लपय, JPU लापया ।

२९० । N वि रहि उरि, BM बोडे, J बोडद, K बोडे, B(K) पठि, JU थंच (for थप), NP जल (ditto), BK न (for म), दिचा (for देस), M वाहनी, NPU वाहिनी, B(K) चाँच, M चाँगो सुरक्षरि ।

राठौड़ राज प्रिथीराज री कही ।

७६

वह्नी तसु बोज भागवत वायौ
महि थाणौ प्रियुदास सुख ।
मूल ताल जड़ अरथ मरहूहे
सुधिर करणि चाडि छाँह सुख ॥ २६१ ॥

पञ्च अवतार दल दाला जस परिमल
नव रस तांतु व्रिधि अहो निसि ।
मधुकर रसिक सु भगति मझरी
सुगति फूल फल सुगति मिसि ॥ २६२ ॥

कलि कलपवेलि वलि कामधेनुका
चिन्तामणि सोमवर्षि चत्र ।
प्रकटित प्रिथमी प्रियु सुख पञ्चजन
अवराउलि निसि थाई अकत्र ॥ २६३ ॥

प्रियुवेलि कि पँचविध प्रसिध प्रवाली
आगम बीगम कजि अखिल ।

१६१ । BK(M)N वेली, BKM तष, JK इयु, NU इच्छी०, P प्रथी०, KNPU सु, BM मांडरौ, B सुषड, K सोथड, M सुथड, J श्वयरि, B करथि, KM करथ, BJ चाडि, B सुपि०

१६२ । B प्रति, JKMPU अचर, B प्रत (for दल), J यर, B तंति, K गातु (sic! for नैतु), BM अधि, JKU विधि, N दधि, P दधि, B सुकवि (for रसिक), J ति (for सु), K वे (ditto), U तु (ditto), B अरथ (for भगति), N सुकति, M भवति (for भु०) ।

१६३ । BN °वेल, P °वलि, B किना (for वलि), B समवेल, JPU °वली, N °वह्नी, JKP विष, N विचित्र, B प्रवडित, J परवित, KNP प्रवडित, M प्रवडत, BPU इयमी, J इथमी, KN इयरी, B इथ, J पियु, KNPU इयु, M विय, BMP अपरावलि, JKNU अचरावलि०, B वियु, K थायै, N थे (for थार), P मिसि (ditto) ।

मुग्नि तणी नीसरणी मण्डी
सरगलोक सोपान इळ ॥ २६४ ॥

मोतिच्चे विसाहण ग्रहि कुण मूँकै
ब्बेक ब्बेक प्रति ब्बेक अनूप ।
क्कुल सोभण मुख मूँम वयण कण
सुकवि कुंकवि चालणी न सूप ॥ २६५ ॥

पिण्डि नख सिख लगि ग्रहणे पहिरिच्चे
महि मूँ वाणी वेलि मई ।
जगि गलि लाणी रहै असै जिम
सहै न दूखण जेम सई ॥ २६६ ॥

भाखा संसक्रित पराक्रित भणताँ
मूँम भारती ब्बे मरम ।
इस दाइनी सुन्दरी रमताँ
सेज अन्तरिख भोमि सम ॥ २६७ ॥

१६४। B °वेलि, BJMU °विधि, JKNP प्रसिद्ध, U °दि, J प्रशास्ती, N प्रनाली, J निर्देश, M विशम, N निरवम, J असीयत (for मण्डी), K अननिक (ditto), P अनिय (ditto), U अनिय कि (ditto), B अनकसरण (for सरगलोक), M अनयष्टकवर्ण (ditto), JKNPU संग्रहालोक ।

१६५। NP सौतीयाँ, B विसाहणे, M °णी, NP °ण्ण, B कर (for कुण), B दूका, P भूकि, BJMU कलि (for किल), U सुंभ, B कुण (for कण), NP किल सुष सुंभा वयण सोभण कण, N साकवि, U चालिणी, M कि (for व). ।

१६६। B पंडि, JKM पिंड, N पींडी, PU पिंड, BM सग, P ग्रहणे, BJMU भूषणे, K भूषण पहिरर, M सो, J वेलि, B मै, JU सह, U लागि रपि, B सै, JKU सह, M सही ।

१६७। B भाषा पराहत सहकात, M भाषा प्राक्ति सहसक्ति, KN संसक्ति, PU संस्कृत, JKNPU प्राहत, BK भषता, J भषताँ, N भविताँ, M भारथी, BJPU दायिनी, K रहता वैजर अंतर, JU अंतरर, NP अंतरीष, B भोम, JK भूम, PU भूमि ।

राठौड़ राज प्रियोराज री कहा ।

८९

विवरण जौ वेलि रसिक रस वज्जौ
करौ करणि तौ मूझ कथ ।
पूरे इते प्रामिल्यौ पूरै
इवे ओङ्के ओङ्कौ अरथ ॥ २६८ ॥

जोतिखी वैद पौराणिक जोगी
सङ्गीती तारकिक सहि ।
चारणा भाट सुकवि भारवा चिच
कहि अकठा तो अरथ कहि ॥ २६९ ॥

ग्रहिया मुख मुखा गिलित ऊग्रहिया
मूँ गुण आखर बे मरम ।
मोटा तांौ प्रसाद कहै महि
चैठौ आतम सम अधम ॥ ३०० ॥

हरि जस रस साहस करे हालिया
मो परिडता बीनली मोख ।

२६८ । B वैद, M रसि, U वरण, B करण (for करणि), K वरण (ditto),
B जौ (for तो), M त, JU सुङ्ग, M पूरै, J इत, KNP इतो, B
अरथ (for इते, U तार (ditto), J प्रामिल्य, K पामील्य, N प्रामि-
लित, U प्रामिल्य, B प्रामिल्ये पूरे, NP रैंग, B अर (for इते), JK
अर (ditto).

२६९ । JKNPU जोतिखी, KU वैद, N वयद, BJJN पुराणिक, K जोगी
(for जोगी), JKNP तारकीक, M तारकी, U तारिक, J चच, M करे,
U करण, P चैठा, K चैठो त, JM [तो] .

३०० । N ग्रहिया (for परिदिया), P विलीया (ditto), BM मुखि, M वर्षित,
BNP वर्षिया (for अप्रहिया, KM ही, NP मर, BN वरि (for
गुण), MP विचि (ditto), K गण (ditto), M अचर, BKM मोडँ,
NP अच चारह उ आतम अधम, B अम .

अन्धीणा तुन्हीणे आया
खवण तीरथे वयण सदोख ॥ ३०१ ॥

रमताँ जगदीसर तणौ रहसि रस
मिथ्या वयण न तासु महे ।
सहसै रुकमणि तणी सहवरी
कहिया भूँ मैं तेम कहे ॥ ३०२ ॥

तूँ तणा अनै तूँ तणी तणा ची
केसव कहि कुण सकै क्रम ।
भलौ ताइ परसाद भारती
भूँडुँ ताइ माहरौ भ्रम ॥ ३०३ ॥

रूप लक्षणा गुण तणा रुकमणी
कहिवा सामरथीक कुण ।
जाइ जाणिया तिसा मैं जँपिया
गोविंद राणी तणा गुण ॥ ३०४ ॥

३०१ । J रस यस, U बरि, BJ द्वं, M सु, KN पंचिनां, B वेजती, K अचो-
आय, M °णा का, U °णाहं, BP तन्हीणे, JU तुन्हीणद, J आवीया,
B खमण, JNP खवण, M आवणि, KU अवणे, K तीरथ, M वैद, JU
वचन (for वयण) .

३०२ । KU जगदीस, B तणा, N रहसि, B रसि, J वैद, B नस, J तहु, K
तास महि, B सरवति, BM दृष्टमर्ण, JP दृष्टमिहि, U दृष्टमिह, BJNPU
मर, B तिह, J तिस, K कहि .

३०३ । B दू, M दुष, J केसवि, KMN दुण कहि, BJ तिको (for 1st नार),
K प्रसाद, BKM द्वूँडो, JNP भूँडज, B places this stanza between
st. २९६ and st. ३००, and MN place it between st. ३०१ and
st. ३०२ .

३०४ । JNPU लृष्ण, K लृष्ण, M लृष्णि, B रूपमे लृष्णि ची तणी रूपमणी;
M रूपमणी, PU दृष्टमिहि, M कहिवा इ कोरते नस दुष, B जँपि
(for आर), KMN जाणिया जिया (for आर जाणिचा), M inverts
the order of stanzas ३०४ and ३०५ .

राठौड़ राज प्रियोराज री कही ।

८३

वरसि अचल गुण अङ्ग ससी संवति
तवियौ जस करि खो भरतार ।
करि खवणे दिन राति कपिल करि
पामै खो फल भगति अपार ॥ ३०५ ॥

३०५ । J वरस, M अंगि, JNU ससि, M हु (for ससी), J अंवत, M अंवत, P न रस शरि व[क]रि (for ... अङ्ग ससी संवति), J असि, M प्रिय (for 1st करि), JMU श्री, M करै (for 2nd करि), JNU अयण, M अवणि, JU कंड, M करै कंठि प्रामै फल श्री, J फल श्री, U भगत, BK omit this verse.

NOTES .

1. चार मंगलचार, “These four (auspicious names) form my *maṅgalācāra*” The Sanskrit commentary of *U* identifies the four names with the four subjects which according to the rhetoricians are to be mentioned in the beginning of a work, and quotes the *śloka* following :—

मङ्गलं चाभिधेयं च समन्वयं प्रयोजनं ।
चत्वारि कथनोयानि ग्रास्तस्य धुरि धीमता ॥ १ ॥

2. किरि निष्ठइ (*P*) चीत्रारै चीतारा प्रतइ (*N*).

4. तार is in origin a plural neuter form of the correlative pronoun (Ap. तारं < Skt. तानि), which like the analogous form कार, कारै of the interrogative, has come to do function for the singular as well. Cfr. st. 13, 303 below. In st. 11, 12 the form is doing function for the genitive-oblique. Analogous to तार is the form आर of the relative pronoun (Ap. आरं < Skt. आनि), which is used in a plural sense in st. 104, 304, and in a singular sense in st. 169.

5. Of the two readings पाचौ (*BKNS*) and आचौ (*JMPU*) in the third line, the former is preferable on account of the alliteration of the पा° with the पा° of पार, which precedes. Alliteration is a very important factor in bardic poetry.

7. Notice the reading संपोषण of *BNPSU* for अु पोषण . The latter is the correct reading, not only because पोषण is a much better form than संपोषण, but also because the relative अ is required in the sentence.

8. In explaining the sense of this stanza, the comments of *NPU* agree together, and differ from the *Dhūḍhārī* comment of *BKS*. For the comparison of the two interpretations, I quote below the comments of *B* and *U*: कवि कहै है सुकदेव आसदेव जइदेव आदिदे अनेक सुकवि ऊचा है पणि रीति सबही की बेकही

जै श्रीकृष्णदेव ते पहिलौ जु रुकमणीजी कौ वर्णन कीयौ सु या वासते
जु इङ्गारग्रन्थ कोजै तौ पहिलैं श्री कौ वर्णन कीयौ चाहिजै (B).

मुकदेवो आससुतो आसो उपथ च गीतगोविन्दकर्ता जयदेव
इत्यादयो उच्चे उपि विष्णुभक्तिप्रसादयणाः सुकवयो उनेके वाल्मीकिशनक-
प्रश्नादायः सर्वे उपेक्षसन्धा इत्येकः केवलः एक्षप्रधानः श्रीगोविन्दस्त्रैव
स्तुतिं कृतवन्त आदौ भगवद्गुरुपर्वर्णने कृतोदयमः परं मया तावत्स्त्री-
वर्णनमतः क्रियते यतः इङ्गारग्रन्थो ग्रथते यदुक्तं इङ्गारे स्त्रीप्रधानत्वमतो
मम्हं दूषणं न देयम् (U).

9. *U* reads जोइ र्हाँ for जो र्हाँ in the 2nd line, and explains
it : र्हाँ इत्यकादाश्चर्यामन्त्रये हे तुमन लं पश्चेत्याहारः ।

10. विहर, for विहर (< Skt. विहर), with insertion of र
analogous to सरधू for सरङ्ग, सरधौर for सरधोर, and सरजीत for
सरजीत, for the last of which examples see *Vacanikā Ratana*
Singhajī rī Mahesadāsotā rī, 244.

11. तार. See note to st. 4, above. *B* renders the form
with तोयै राजा है.

12. नाम नारू तस्या नाम (U). Here and elsewhere I have
used a vertical dash over the line to indicate a long vowel which
for prosodic reasons is to be pronounced as short. It is the
same sign which is used by native copyists to convert an ा into ा, whenever by mistake they happen to write ा instead
of ा. Ex. : प्रकार, for प्रकार. In Old Western Rājasthānī poetry
in general, and Dīngālā poetry in particular, a long vowel
immediately followed by a short vowel is liable to be pro-
nounced as short.

13. ताइ तावच्चाच्चम् (U), तितरौ (B).

ते as a feminine singular form of the demonstrative pro-
noun, is an Old Dīngālā form which is no longer found in
Modern Dīngālā nor in Modern Māravārī, where it has been
substituted with ा. It is, of course, identical with the general
form ते of Old Western Rājasthānī and Gujarātī. In our *Veli*
both ा and ते are used for the feminine singular.

14. वीरज for वीज, another instance of the insertion of र in the middle of a word. Cfr. note to st. 10, above.

चमरि for चमरि, with insertion of च analogously to समर for समर. Cfr. *Vacanikā Ratana Singhaji rī*, 54, and also my *Notes on the Grammar of the Old Western Rājasthāni*, etc., § 38.

15. The meaning of the two first lines is clearly explained by *U*: शैश्वरं बाल्यं तवश्चरेरे तनी सुमं गतप्रायमिति तथा यौवनं न जायतं न तादृशं प्रकटितमतो वयःसंधिः समुत्पदः कियदारस्थायी सुहिणा सु वरोति स्वप्रायो यथा वशिशब्दं ऊपन्ने ... (U), but in the interpretation of the fourth line most of the commentators seem to have been led astray by understanding प्रथम (प्रथम) as an adjective or an adverb ("first, at first"), instead of an abbreviation of प्रथीराज, the author of the *Veli*.

20. दल फूलि विमल वन is clearly and correctly rendered by *B* as: हिनै वसन चाहौ ज्यो वन फूलिजै है तो सरौर फूलौ. This is no doubt the original reading, which the other commentators have failed to understand and have consequently been tempted to alter the text into दल फूल विमल वनि.

22. कु जु. Cfr. st. 19, 32, 46, 94.

कुमोहणि for कुमोहणि. For the weakening of *u* into *a*, due to the influence of the *o* in the syllable following, see my note to st. 16 of the *Vacanikā Ratana Singhaji rī*. Cfr. also कुमकमौ, st. 189, 205.

मेन केस मेनकेशा इति राचिरुपा इत्यपि मेनशब्देन चारणभाषया सुजप्तस्तद्ग्राहः (U). Notice here the use of the term चारणभाषा "the language of the Cāraṇas" to indicate the *Diṅgala*.

23. वरुण तणा किरि डोर. वरुणस्य प्रचेतसः पाशा इव वरुणस्य शर्वं पाश एव तं दूरीकर्तुं जगतो ऽपि न शक्यते तदिवेदमर्पि वन्धनं द्वयास्य दृढं भावीति रहस्यं यदुक्तं कुमारसंभवे :—

शिरीषपुष्पाधिकसौकुमार्यौ बाह्य यदीयाविति मे वितर्कः ।

पराजितेनापि ज्ञातौ इहस्य यौ करणपाशौ मकरध्वनेन ॥ १ ॥

25. सधर. सधरौ माहात्म्यवन्तौ (U).

चं, a survival of the old neuter singular of the Old Western Rājasthāni, used exactly in the same adverbial function as the चं in *Vacanikā Ratana Singhajī rī*, 92, q. v. For other instances of the neuter in the *Veli* cfr. st. 36, 64, 66, 211.

26. जुआलि नालि इति नामा लोकप्रसिद्धं कोदृशं तस्याः कदल्या गर्भसदृशं विशेषसौकुमार्येण नोरोमत्वमपि प्रकाशितम् (U).

27. हरिहंस सावक हरिहंससावकाः सूर्यस्य लघ्वपत्नानीवायु-सूर्याः (U).

28. हिव रुकमणी नी विद्या कहइ। आठ व्याकरण भणी च्छारह एरणाइ च्छारह स्मृति जाणाइ धर्मवर्थनीतिमोद्द प्रकाश कह शास्त्र जाणाइ च्छारि वेद ४ भले १ आचारयश्च २ व्याकरण ३ कृन्द ४ जौतिम् ५ पदभज्जन है अे घड़क जाणाइ घड़क है च्छारि वेद ४ मौमांसा १ तर्कविद्या १ धर्मशास्त्र १ एरणाइ १८ तर्व मिल्या चउद विद्या नी जाण चउसठि सकला नो जाग जागो अकोकी विद्या माहिं अनेक घणा घणा अधिकार आपणाइ मति रहूँ जे माहिला अर्थ विचारियइ कहइ (P)

29. हरि तिषि. Here perhaps I was authorized to read हरि with the majority of the MSS., thereby making the correspondence with the हरि at the end of the line more complete, but I have preferred to retain the regular form, not only on account of the हरि immediately preceding, but also because it is difficult to know how far one would be justified in altering, however slightly, the endings of words or syllables to produce internal rhymes or alliterations. Thus, if I had chosen to read हरि for हरि, why should I have not read also बहरि for बहरि to produce one more internal rhyme?

वन्दे गवरि हरि, अद्यापि शोलिकागन्तरं कन्याभिगौरैरिपूजेतिव्रतं वितन्यत ईप्सितवरप्राप्तिगिमित्तम् (U).

32. पाँतरिथ्या, बुझा विहीनौ जातौ (U).

माता इ. Here the pleonastic particle इ has been added by myself to complete the number of prosodical instants required for the verse (14). I might have added ए as well. If one more syllable is not thus introduced, the verse will fall short of one *mātrā*, but one might still read it correctly by pronouncing the second syllable of माता as equivalent in duration of time to three prosodical instants instead of two. For an analogous case see st. 183.

35. The MSS. *J(K) SU* read नाम नन्द दमघोष नर in the second line, but the explanation which the commentary of *U* gives of नन्द is hardly acceptable: उरोदेष्मो दमघोषनामा नवामानन्दकरः (*U*). In the *Bhāgavata Purāṇa* Damaghosa is the name of the father of Siśupāla

36. चन्द्रेरी is my emendation of the original reading which is given as चन्द्रो by the consensus of all the MSS. The reason for the emendation is the same as has been adduced above for the reading of माता इ instead of माता (st. 32), namely, the necessity of introducing one more prosodical instant to make the line complete. In the present case too, the deficiency might be made good by pronouncing the *e* of चन्द्रे as equivalent to three prosodical instants instead of two.

37. संगि छाचा ... देषपति. Cfr. प्रिथी राज समा केर्दे देषपति (*Vacanikā Ratana Singhaṇī* 20).

38. वाङ्मी, from Ap. वच्चिहिं < Skt. वध्मन्, is the regular passive form of वाञ्छियौ, which in the modern language has gone out of use, it being substituted with the new form वच्चीजै. For the use of वच्चर् in Prakrit, see Pischel's *Prakrit. Gramm.*, § 548.

39. कुची, for कुची, a technical term used in Indian architecture to indicate the base of a pillar (see *Archaeol. Surv. of West. India*, Vol. ix, Northern Gujarat, p. 24). The change of कुच् into कुचू was evidently made by the Poet, only in homage to the rule of the *vēṇasagātī*.

40. जोर् is a word whereof the exact meaning is not clear. The Dhūḍhārī commentary seems to take it in the sense of

“tent”: रुक्मणी रा चमिशाना जभा किशा है सोर मार्ग बादल उचा, whereas the commentaries of *PU* explain it as a synonym of जी “woman”: जोइ इतिस्त्रोपर्यायः स्त्रीयां प्रशामोज्ज्वलशक्तिपोतनीलरङ्गानि वस्त्रायेवोषेक्ते जलदपटलानीव एथग्रवर्णान्यभवन्दानीव (*U*); जोइ कहती स्त्री ना दृन्द पञ्चरङ्ग वस्त्र परिहर्णा तेहिंज जलदपटल मेघवटा किहाँ सामल किहाँइ उच्चल इसउ पञ्चवर्ण मेघवन्द (*P*). To understand the comparison, one should think of the way the Indian women, dressed in gorgeous colours, crowd the roofs of the houses on all festive occasions when there is a procession or any other similar *tamasha* to be seen.

41. कोरण, नवीनमेघवर्षणसमयात् प्राकृसर जोवायुशुभ्राभदपूर्णमिति (*U*)

42. गावै करि मङ्गल. Cfr. गावै सुचि मङ्गल करि गीत, st. 55, below. From a comparison of the two passages it is obvious that मङ्गल is in both cases connected with मङ्गल. The commentaries do not all agree in the interpretation of the phrase, for instance *B* renders the present passage simply with मङ्गल गावै है, and *P* in the latter passage connects करि with सुचि and renders: सुचर करि मङ्गलपय भीत आवर्. The correct meaning of the phrase मङ्गल करि is evidently that which is given by *U* under st. 155, namely: मङ्गलानि छला... गीतानि गाथानि. In other words, here मङ्गल is not used to give the meaning of “auspicious song,” but only “auspicious ceremony.”

मानै, for मानै, the shortening of the initial syllable being required by the metre.

44. गच्छान्ते इतिविप्रः (*U*). The literal meaning of the word evidently is “he who wears the brahminic thread round his neck.”

वीर वटाऊ ब्राह्मण, अहो भाई अहो परिक अहो ब्राह्मण अथवन्त ऊतावली थकी वार वार वचन कहइ (*P*).

45. म म कर्तिचि, a sigmatic future form used in the function of a prohibitive imperative. For the use of similar prohibitive

futures in Old Western Rājasthāni and Prakrit, see *Notes on the Gramm. of the Old West. Rāj.*, § 121.

तच्, a Sanskritism well permissible in bardic poetry. Cfr. तच्, st. 174, 244.

46. रहरह कोर वह रही रह. From the commentaries, it appears that the meaning of this phrase is that all the few travellers who were out, having reached their destination, halted for the night, but the grammatical connection of the three words वह रही रह is not clear to me. I quote below the renderings of the three commentaries of *BPV* :—मारग मारग थे पश्ची आय विश्राम कियउ पश्च चालता रह्या (B); वटाऊ सर्व वासउ रहिवा भणो “रहउ रहउ” इम कहना पश्च वही रह्या (P); रहरह इति यो यत्रोषितुमनाः स तत्र गन्तुकामो भूत्वा चिन्तितं स्थानमाश्रयदतो मार्गवहनं लोकैर्नरस्तम् (U).

47. भौ इति सभयाच्चर्ये (U).

49. The commentary of *U* gives two explanations of करि कमल, the second of which is evidently wrong: करे कमलानि द्वित्वा मन्द मन्द चलन्तीति विशेषस्तथान्यार्थे कराः सौकुमार्येण कमलसदृशा इत्यपि (U).

जङ्गम तीरथ इति योगधानलीना योगीश्वराः (U); जोगीसर (P); अनेक तपसी (B).

51. सम्रति प्रवद्धम् (U).

52. अन्तहपुरि दरबारि (B); श्रीअन्तेऽर मार्हि गयउ माहिली सभा माहि (P); पुरान्तः पृष्ठं पृष्ठं श्रीकृष्णस्यान्तःसभासंसुखं गतवान् (U).

53. परिष्कौ, an adverbial adjective, i.e. an adjective doing function for an adverb (परिष्कौ, or परिष्कू, cfr. the reading of *N*). For the use of adverbial adjectives in Old Western Rājasthāni see *Notes . . . etc.*, § 78.

55. The verse is in corrupt Sanskrit. The reading of the first line is unsatisfactory in all the MSS. I have adopted the reading of *NPU*, in which the order of the questions रक्षात् रक्षित् etc. is confirmed by the order of the replies contained in st. 56, but I have had to complete the line with the insertion of विच, which is found in *BJM* only, as the line was falling short of two *mātrās*. The commentary of *U* to this stanza runs as follows: हे मित्र त्वं कस्मात् पुरात् समागतः कस्मिन् पुरे वससि किर्मर्थमिहागमः केन सह वावं तव कार्यमये कुच परियासि तच्च ब्रह्म ममाये निवेदय एतत्तत्त्वं करश्यं पत्रं केन जनेन कस्मै प्रेषितमिति देवभाषा संस्कृतमेव प्रश्नम् (*U*).

57. वाचत ... न वगै, वाचयितुं न वगाइ इति न प्रकृत्यत्वं संभवति (*U*), वचायाइ नहीं (*P*).

कागङ्ग is rendered by the Sanskrit commentator with कङ्गलम्, a neologism not without interest.

58. चक्ररणरण is understood as a compound by the commentaries of *BU* (चक्ररणरण तु नारौ विरद वै *B*; हे चक्ररणरण *U*), but *P* more ingeniously reads the two words as separate and understands: बीजं उ सरण बोई जाओ, i.e. to translate the text literally, “every other protection is without protection.” Notice that *P* also reads दूँ जि instead of दुओ.

60. सालिग्राम सूक्ष्म यहि सङ्कुहि, सार्वलिग्राम श्रीपरमेश्वर नी मूर्ति श्रुद्ध ने घरे कोई उत्तम जनम याइ (*P*); शालिग्रामं गल्लकीनद्युत्पङ्कं श्रुद्धयहे (*sic*) संयाहयन्ति ददर्ते इव (*U*).

62. It will be noticed that the first line in this stanza does not conform to the general rule of the *vēnasagāt*, which requires that the first and the last word in the line should begin with the same letter. But the Poet is not to be found at fault here. By studying all the lines in the *Veli*, which apparently do not conform to the rule of the *vēnasagāt*, I have discovered that these, far from having no *vēnasagāt* at all, have two *vēnasagāt*s. In other words, the line is split in two, and each of the two parts has a *vēnasagāt* of its own. Thus in the present case

आँ � forms *vēnasagāi* with अहर, and आँ with नहि. The other examples of double *vēnasagāi* which I have found in the *Veli* are :

खीपति कुला सु मति तूर्म गुला जु तवति (6),
 सैसव तनि सुखपति जोवण न जाग्रति (15),
 कोकिल कण्ठ सुहाइ सर (20),
 पणिहारि पटल दल वरण चंपक दल (49),
 कुमकमै मँजगा करि धौत वसत धरि (81),
 इम कुँम अन्मारी कुच सु कच्चुकी (90),
 गजरा नवग्रही प्रौचिया प्रौचि (93),
 चोर चकव विप्र तीरथ वेल (186).

मूँ लोष. Strictly grammatically speaking, the reading मूँ लोष of *BJKSU* would be more regular, as मूँ is not a direct, but an oblique form. But the reading मूँ is supported by the rule of the alliteration, which carries much weight in bardic poetry, and also by the large use which both Old Western Rājasthāni and Māravāri, especially colloquial, make of the impersonal passive construction of the past participle (*bhāvi prayoga*, see Notes . . . etc., § 127). Thus in modern Māravāri one would not say to-day मूँ लोषी, but मूँ लोषी. *P* renders accordingly : मूँ नद सचनीहप (*P*).

63. हूँ, अहं सोतारूपा (U); हँ सोतारूप (*P*).

वेलाहरण काहताँ समुह (B).

64. वाहरि करि “Rescue me!”, an imperative. The Sanskrit commentator renders : मम . . . वाहरि यद्यमाप्यत्पदः पश्चाद्वाल्लोपायं कुरु.

आलोज for आलोच, the °च being probably changed into °ज only for the sake of the rhyme.

65. Apparently, the second and third line in this stanza do not conform to the rule of the *vēnasagāi*, because the first and the last word in each of the two lines do not begin with the same letter. It is however to be observed that the bards are often satisfied with making the initial syllable of the first

word in the line correspond to the second, third, or even fourth syllable of the last word, instead than to the initial syllable of it, as the general rule requires. Thus, in the present case, the त् of चिदा has its correspondence in the त् of आतुरी, and the त् of राजि has its correspondence in the र् of विराजी. This is not considered to be a breach of the rule of the *vēpasagāi*. For other examples of this case see stanzas 39, 40, 67, 107, 108, 109, 118, 119, 144, 161, 171, 174, 176, 178, 179, 188, 192, 194, 198, 208, 209, 216, 222, 247, 252, 264, 265, 288, 305.

दुरी इति दुःखोत्पादकः (U); दुखदाई (P); दूसमन (B).

66. तै is understood by *P* in the sense of a causal conjunction (तोश्वं कारण्वं) and connected with कहिजै, but it is evidently connected with सगन वेला. *U* renders : तस्य लग्नश्च वेलाया आनन्दे चौपि दिवानि वरं त्वा इत्यविवर्त्तने (U).

आरात्, a Sanskritism which is hardly justified in bardic poetry. *U* renders it with निकटम्, *B* with आर्ति, and *P* with समीप.

68. रुचै, an instrumental used adverbially “in such (a way), with such (speed).” The position of the qualitative demonstrative adjective रुचै in this construction is similar to that of the correlative adverb “so” in English, in phrases like : “I like it *so* much ! They go *so* fast !” etc. Cfr. वचनी रुचै (*Vacanikā Ratana Singhaji* 21), and चलना रुचा (*Ditto.*, 23). In the present case, *N* renders the word with भलूर् प्रकार्त्, and *P* with भलौ परर्. The reading रुचु of *NPU* is not clear to me, unless it is an incorrect reading for रुच्, the neuter form of रुचै used adverbially.

The commentary of *U* to this stanza is of particular interest inasmuch as it represents an attempt by its author, Sāraṅga, to throw aside the authority of his guide, Cārana Lākhō, and give an interpretation of his own. But in this he fails, and his new interpretation is grossly absurd and altogether unacceptable : चारणेनैवमुक्तमत्ति सुयोवसेनो १ भेषपुष्पो २ वेगवान् ३ वलाहक एते व्याश्य स्थे चलारो ज्ञाः परं मम मनसि नैवं स्फुरति यतो ज्ञायते सर्वमप्येतद्यस्य चपलगतिवर्णं तेव रथः कीदृशो वक्षति यावृश्च वानरस्तैन्यं समुत्कमय च न इ भेष पुष्प इति नदीजलपूर-

समये यादृश् वहव्यथवा बलाहकानां वर्षभाषां यादृश् यादृश् वेगवच्च-
मिति रथगतेराधिकं तत्र सारथिं दूरं कला खेच्छया चिभुवनपतिः
खयं रथं खेटयितुं लभो ऽलो ज्ञायते धरा एष्वी गिरयः पर्वताः पुराणा
मार्गनगराणि श्रीद्वारासंसुखं समागच्छतीव महति जन अभ्यागतवति
संमुखमागमनं महत्वप्रदानमनयोक्त्वा वेगवत्तया रथस्य निर्गमो ऽवगत्तयः
(U).

69. जिम “So that, in order to.” For the employment of
जिम as a final conjunction in Old Western Rājasthānī, see
Notes...etc., § 111.

71. मुख धारणा, मुख नी धारणा नूर (P); मुखस्य धारणां
कान्तिं तर्कयति सविशेषं पश्यति दूतस्य मुखे विर्मलता कार्यसिद्धिलक्षणं
प्रतीतम् (U).

72. महिला is evidently a feminine substantive, the object of
कही, and I identify it with Gujarātī माहिली, f. “Information,
particular knowledge.” The commentators, however, prefer
to connect the word with गुरुजाण and to explain it as महिला
जियः “respectable women” (U), or महिलर लोक “respectable
people” (P). One need only look at the place महिला occupies
in the sentence, to understand that the commentators’ inter-
pretation is a grammatical impossibility. But the lack of
common sense is often one of the most conspicuous qualities
of Indian commentators, especially of those who wish to
make a display of their undigested erudition.

73. बचरिज को लाधै चरण. Here लाधै is my emendation.
BKMNS read लाधै. which is untenable and has probably origi-
nated from a misreading of लाधै, whereas JPU read लाधा.
Also, most of the MSS. read काट in the place of को. I do not
think there can be any doubt that the construction of the
phrase here is identical with the को बचरिज मनुदारि तपौ in st. 78,
and therefore लाधै चरण is a genitive. But it might be understood
as a locative as well, the terminal °ि of चरण being dropped to
form a rhyme with काट. If the phrase लाधै चरण is understood as

a genitive, the reading साधा of *JPU* would be equally correct, the oblique in °े and the oblique in °ा being equally permissible in the form of *Dingala* in which the *Veli* is written. *U* renders the phrase with: अर्थसम्बन्धे: किमार्थं (U).

74. अेक उजाथर कलहि अेवाहा, जिके उजाथर संयामधीर ते साथइ वली जे कलहि अेवाहा अयेसरी आगइ चालिइ खामिभक्त ते साथइ लीधा (P): अेक अद्वितीय उजाध[र]इ (sic) क° ओज संयामइं धीर ते साथइं लीधा वली जिके कलहि संयामइं अेवाहा अयेसरी छइ अथवा दुवाहा क° कलहइ वली (N); एके ये अोजाथरइ (sic) इति संयामधीराः पुनर् अेवाहा इत्यग्रेसरणयोग्याः खामिभक्ताः (U).

आखाडसिध कहताँ जियि बि तीन वार संयाम कीधा छइ किहाँ छारइ नही अेहवा [मु]भट (P).

75. Notice the reading नाग रिक्त of *BM*. It is obviously to be explained as a misreading of नागरिक, unless it is, indeed, an alteration introduced by some presumptuous copyist.

76. केवी दुर्जनाः (U).

77. आपपर इति परस्परम् (U).

78. राजा है, a colloquial phrase which is to be completed with a substantive in the locative like बैरे “in the house.” It is, ultimately, the same idiom which is used in English and other European languages.

79. सीखावि सखी राखी आखै सजि, श्रीकृष्णजी आया जाणी रुकमणियइ सखियाँ सीखावि राखी छइ ते सखी राखी प्रति इम कहइ छइ ... (P).

• The last line in this stanza does not violate the rule of the *vēṇasagāī*, because the bards in particular, and Marwari writers in general, always consider postpositions as forming one word with the substantive to which they are appended,

and therefore, according to their theory, the last word in the line with which we are concerned, is not सणी but अन्विकासणी. Cfr. the similar case of मदन चो in st. 82, चाया लगि in st. 108, निशन चो in st. 148, हरि सुँ in st. 166, and नवी परि in st. 192.

80. स्नाना आर्द्धिया सिषगार. Here स्नाना ("the dark-complexioned one") is used by the Poet as a mere synonym or epithet of Rukmini, obviously without any particular intention, much as it is used throughout the poem, but the Sanskrit commentator apparently thinks that the word is here used intentionally and takes the opportunity to explain the meaning of it, by quoting two *ślokas* which enumerate the characteristics of a *śyāmā* woman :—

यदुक्तं प्रशामालक्षणम् :

प्रशामा च प्रशामवर्णा स्यात् प्रशामा मधुरमायिणी ।

अप्रसूता भवेत् प्रशामा प्रशामा घोडप्रवार्षिकी ॥ १ ॥

या श्रीते चौषाश्रीरा उष्णे श्रीतश्चरीरिणी ।

मध्यकाले भवेन्मध्या सा प्रशामा इयुदाहृता ॥ २ ॥

81. The commentators do not seem to be sure about the exact meaning of इक्षोहा, a word which some render with जलावस्ता "quick" and others with दौला "loose." The commentary of *N* gives both the meanings. I quote below the different comments to the last two lines in the stanza: सु किसो देखिजै क्षै जैसै मखतूल कौ डोरौ तटौ क्षै अर गुण मौती इक्षोहा कहतँ ऊतावला छिटकि छिटकि पडै क्षै इसो सोभा देखिजै क्षै (*B*); जाये करि छीना कहताँ निबलइ मकतूल पाट नइ गुण दोरइ इक्षोहा ढीला प्रोत प्रोया ते हाथ थकी कूटा तूटा पडिवा लागा (*P*); अहमेवं जाने गुणमुक्ताः चीणैर्निर्वलैर्मकातूलगुणैः प्रशामपट्टदवरके इक्षोहा इति प्रियिलं प्रोताश्चटिता इव परितुं लभा इव सादृश उवेच्चा (*U*); जाये करि छीना क० निबला चीण मखतूल ना गुण दोरा थकी गुणरूप मौती इक्षोहा क० ढीला प्रोया थका अथवा इक्षोहा ऊतावला कूटा पड़ता जिसा दीसइ तिसा जलकणा दीसइ इह (*N*).

84. कण्ठ कहताँ गलूँ धोत कहताँ वीडियउ बाँधउ जाणे
कपोत पारेवउ अथवा नीलकण्ठ महादेव नौ गलौ जिखौ अथवा जाणे
करि हिमाचलू पर्वत पाखइ यमुना वहइ क्वइ अथवा जाणे निष्ठूँ
श्रीगृह्णधर श्रीकृष्णाइ समइ भागि विचालइ बेकइ बाँगुली भाल्यउ
शरू होइ (P).

85. जमुगा फेगा पावन्न जग, उत्पेद्धते जगत्यावन्या गङ्गायाः फेन-
युक्ता यमुना इव (U).

कुमारमग पिठदण्डउ आसू काती श्री रातइ श्वेतदण्ड सरीखउ
(P); कुमारमार्गः सर्वदण्डक इवान्निने कार्तिके मासि नीरजस्के गगने
श्वेतदण्डको दृश्यते (U).

86. चण्डियाल्ला तीखा (BNP). literally “ pointed.”

सिल्ली सिल्ली बरि, literally “ on the hone of the collyrium-pencil,” the former सिल्ली being used in the meaning of शङ्काक “ the pencil used for applying collyrium to the eyelids,” and the latter in the meaning of शिल्ला “ a hone.” N reads सिरी सिल्ली बरि and explains : अस्त्रनरूप सिल्ली जपरि वसी सिरी क श्री तेज चढाया (N).

जल् वालियौ पाणी दीधउ (P); जलं दत्तम् (U).

87. वली रुक्मणियइ बाँपणाइ निलाडरूप चन्द्रमायइ रोली नउ
तिलक कोधउ वली कलङ्क धूम बेउँ काट कहताँ रातपणाइ करी महादेव नउ
तोजउ लोचन अमि सरीखउ तेह नेउ धूम काष्ठउ तीजउ
लोचन निर्धूम कीधउ बाँपणा सुखइ ललाटरूप अर्धचन्द्र तेह नु श्यामतारूप
कलङ्क काष्ठउ चन्द्रमा निकलङ्क कीधउ अ भावार्थ अतेलइ तिलक
भलउ वखाण्यउ (P).

काट, काटशब्देन दोषम् (U).

89. वाँकिया. I am not sure about the exact meaning of this word. The commentators simply say that it is a term for a part of a *ratha*, and P adds that the *vākīyās* are found at the two sides of the vehicle.

ताड़ङ्ग ताड़ङ्गयुगलं कर्गुखड्ले चक्राविव पेटकाविवेति (U). Notice here the use of the word पेटक- as a Sanskritisation of the vernacular word परङ्ग “a wheel.” The latter word is, of course, not derived from पेटक- but from Apabhramṣa परङ्गङ्ग (Cfr. Prakrit परङ्ग explained as रथचक्रश in Hemacandra’s *Desināmālā*).

90. कवच सम्मु काम कि कलङ्ह, जाणे महादेवजी कवच पहिरौ कै काम सैँ जुध करिवा कै ताई (B); शम्मुना हरेण कामेन सह कलिं कर्तुमानसा कवचः संनाहो धृत इव प्राणतकविसमये कुचस्य शम्मुपमा प्रसिद्धा (U).

Notice the reading मन हरि आगै मण्डप मण्डे of B, which is explained: श्रीकृष्णजी का मन कै ताई मण्डप छायौ कै जु मन आय बैसिसी (B).

बारिगह, बारिगह सब्दई तम्बु वस्त्र ना दीधा क्षइ तिहाँ तम्बु-यइ रजुआदि बन्धगा ऊइ अनइ इहाँ कसादि बन्धगा जाणिवउ पट-कुटीति बारिगहशब्देन चारणाभाष्यां तम्बूनाम (N); बारगहशब्देन पटकुटीयुगलं रचितमिव (U).

91. कल् क० मनोहर (N). The other commentators omit to explain the word.

93. वले वलै विधि विधि वलित, वली वलय श्यामपाटकउ विधइ विधइ आँपापणा स्थानक बाँथा (P); तथा च वलयः श्यामपट्ट-सूत्रयथितो विधि विधि वथास्थानं निवेशिताः (sic) (U).

95. किमत्र, a Sanskritism bolder than जन्म and जन्म which are used by the Poet in other places. U renders: देषां भूषणान् कविरन् प्रवे किं आखानं कुर्यात् (U).

96. मापित करल इति मुस्तियाहा (U).

भाविसूचक... The Sanskrit commentator gives two different interpretations of the last two lines in this stanza, of which the latter interpretation rests on a reading भावोसूचक, which is not

evidenced by any MS.: उद्येक्षते भावोसूचका अनागतभाग्याविर्भाव-कथकाः सिंहराश्चौ ग्रहगणः सकल इति सर्वे ग्रहा अवस्थिता इव कथाः सिंहकटीसाम्ये 'सिंहराश्चित्तमेवोक्तं यतो रुक्मिण्यासुलाश्चित्तस्याः सिंहस्याः सर्वे ग्रहा एकादशा ज्योतिःशास्त्रे फलदायिनो मनोवाच्छ्रितं ददत अतः श्रोद्धारास्त्रोत्सर्वे निवेशनं भावीति महद्भाग्योदयत्वं दर्शितमयमेकोर्थो द्वितीये उर्थे एकसां राश्चौ स्थिताः सर्वे ग्रहा जन्मसंज्ञका भावोप्योचका इतिपाठे दुर्दशादर्शकास्तस्या राशेः क्षीणत्वप्रतिपादको ज्ञतः कटी क्षीणा जातेतीदमपि वितर्कणं न्यायं ग्रहाणामपि विविधवर्णत्व-मवगन्तथम् (U).

98. वली रकमणीयइ नाकइ लटकतउ मोती दीघउ ते वखाणइ दधि वीणा समुद्र माहिं थो वणतउ रुडउ जाणी लीघउ साख्यात गुणामय मोती नउ दाणाउ ससत आघउ पाछउ छालतउ नाक नइ आगइ सुक्तापल मोती निहसत लटकतउ श्रोभइ जाणे सुकदेव व्यास-पुच तेह नइ सुखि भागवत पुराण श्रोभइ सुक सरोखी नासा मोती सरोखौ भागवत (P).

The Dhūḍhārī commentary reads तु चत (for चसत) in the second line, and explains: समुद्र सोधि अर जु मोती लियौ थौ जु वणतौ देखौ साख्यात गुणमै सु सत्य या वात सही (B).

99. करि इक बीडौ.....The Sanskrit commentator gives two different interpretations of the sense of the last two lines, but the second interpretation could hardly be taken seriously: उद्येक्षते वीटकरूपः कीरः शुक्लस्य मुखकमलस्य मध्ये सजात्या नाश्च-रूपया शुक्रा सहै बीडां कर्तुमुदयतोत्ति करकमलस्यः शुक्रो मुखेश्चितना-श्चाशुक्रा खेच्छ्या रन्तुं प्रवृत्त इवेति चिन्त्यं तथा द्वितीये उर्थे वामायाः करे वीटकं शुकरूपं तस्य मुखकमलस्य जात्या करकमलरूपया ग्रोडते इत्यपि (U).

102. पान तम्बोल (P); बीड़ा रा डवा (N); पञ्चमाजनम्, (U).

103. चकडोल् सुखासन (P); प्रसिद्ध सुखासणादि (N); नरवा-श्चायानम् (U).

तै, the oblique singular form of the correlative pronoun (< तर, cfr. st. 66), used in the same construction as in st. 95, above. The form is peculiar of the Vikānerī; standard Māravārī uses निष, निषि instead.

104. तुरी लाग ले ताकि तिम, आँप आँप जोग्य तुरी घोड़ा लाको नइ लीधा (P); खसयोग्यान् तुरगान् वंगवतो ज्ञान् प्रथम वितक्य ततो गृह्णीता (U). Apparently, लाग is here used in the sense of “fit, suitable.” (Cfr. Gujarāti लागु, “near to, close to; applicable; suitable, agreeable,” Belsare’s *Etym. Dict.*, p. 1002).

105. हिलवलिया कहताँ प्रगा ऊतावला छै (B); गुणविसतरगा (P); बज्जसपन विस्ताः (U); हिलवलिया क० रुक्मिणीजी रा चकडोल आगलि पांचिल इत्स्तत पश्चिमग्नील थया घुँ विस्तरगा छइ (N).

मद गुडित मद भरता (P). Notice the reading गलित of *BKMN*. The reading गुडिता is of course preferable, not only because more difficult, but also because of the alliteration it makes with the first two syllables of गुडना.

106. चाहि is here used in the function of a postposition of the accusative-dative to give the meaning of “towards, in the direction of.” The form is, of course, a conjunctive participle from चाहौटौ in origin, and carries the meaning of “desiring.” The Sanskrit commentator literally enough renders with चतुरवौद्धीत्य, but the commentaries of *NP* mistake the real meaning of the word and explain it as चतुं “four,” namely “the four directions of the compass” (!).

The third line in this verse does not conform to the rule of the *vēṇusugāī*, and it would seem that the correct reading must be वैकुण्ठ विरि चजोधावारी, but as the reading is evidenced by the consensus of all the MSS., I have not ventured to alter it. Cfr. the similar case of विरि नीपाथौ तदि विकुटीषे in st. 110, निषि चाप चो कराथौ चादरौ in st. 168, जिस सिषमारि चकीषे सोचति in st. 228; and विरि परिवार सकल पहिराथौ in st. 237. From the combined evidence of all these cases it would seem that when a line begins with an adverbial, pronominal, or conjunctional

form, or in general with a word having more or less the character of a proclitical, the *vēnasagāi* may optionally be formed with the second word in the line instead than with the first, thereby leaving out of consideration the proclitical word with which the line begins. Cfr. the analogous case of lines ending with a postposition, for which see my note to st. 79, above. Cfr also the case of गो चाके in *Vacanikā Ratana Singhājī nī*, 170, 183, 187, 205, 206, an anomaly which probably finds its explanation in some reason analogous to that given above.

107. पारस is understood differently by the different commentators: चउ पर्खेर (*N*); बिज्जं पारस (*P*); पर्सितः (*U*); पारस पारखाण [कौ देज्जरै] (*B*).

108. हाथा लगि. For the apparent violation of the rule of the *vēnasagāi*, see note to st. 79, above.

109. In the third line the MSS. *NP* read मन in the place of बनि, and explain: आपणे स्वरूप मन सूँ जोइवउ तिणैं चउथउ बाण थापउ (*N*); आँपणाइ आँपणउ स्वरूप जोइवउ (*P*), both explanations concording with *U*'s: स्वतः सुदर्शनेन.

लसणि अङ्ग मोङ्गाइ (*P*).

सञ्च प्रपञ्चः स्वतः (*U*); उद्यम कियौ (*B*).

• 110. तह इति शक्तिः (*U*).

निकुटीचे सूत्रधारिभिः (*U*).

113. साङ्गति पुकार (*B*); कूकरव वृँव सबद (*N*); कूकड़उ (*P*); कूकरवम् (*U*).

आलूदा सनङ्गवङ्ग थथा (*P*); सच्चीभूताः (*U*).

बङ्गरूप योगीन्द्ररूपाः (*U*).

114. लारोवरि लारोलारि (*P*), श्रेणिबन्धेन (*U*).

नह खरता नर वरै नर. Here the exact meaning of नरन् is not quite clear, though the word could hardly be anything

but an abstract substantive derivative of खर “hard.” Following the clue given by the commentaries, I should feel inclined to understand something like: “With the hardness of the (horse’s) hoofs each man vies with the others (in speed).” But the use of an abstract like खरता in a similar connection is at least uncommon. I quote below the paraphrases of *PU*: तीखइ नखइ करी घोड़ी घोड़ा नइ नर नर नइ प्रेरइ छइ (*P*); नखः खरतरैत्यमनैरभैरवानरं दृच्छते प्रेरयन्ति स्मेति सख्सवेगाधिकदर्शनम् (*U*)

115. The third line in this stanza apparently does not conform to the rule of the *vṛṇasayāī*, but probably the Poet is not at fault, as he considered न सुचिज्जै as a single word.

116. नैड़ी. It is strange that here and in all other passages where the adjective नैड़ी occurs, almost all the MSS. should read नै० instead of नै०, नै०. The word is from Sanskrit *निकङ्कः, through Apabhramṣa णिष्णउ > णदङ्ग, and its correct form in Rājasthānī is नदङ्ग > नैड़ी.

117. कालाहणि कृष्णवर्ण (*N*); कृष्णवर्णमेघाभ्युदय- (*U*).

आड़ंग जारो अन्धकार जारी (*N*); लोही वर्दिसवउ जारी (*P*): आडङ्गमिति वर्षासत्समयं रुधिशमयमिव विज्ञाय (*U*).

बेपुड़ी वहै. Here बेपुड़ी evidently is only a feminine singular adjective, identical with the modern बेवड़ी “double,” and some substantive must be understood with it to complete the meaning. The commentaries of *NP* understand नदी, namely “a double river is flowing, the one of water and the other of blood,” but such a meaning can hardly be considered as satisfactory. The Sanskrit commentary is not very clear, but apparently understands बणी, namely “a double shower is pouring”, but this explanation is also far from satisfactory. The correct explanation is probably that given by the Dhūḍhāṛī commentary, which understands the word फौज and explains: बेपुड़ी कहताँ वादल की बेपुड़ी कहै जो दो वडा वादल आन्हो सान्हाँ होइ तब कहै जु मेघ वरससी तैसै फौज पिण बेपुड़ी वहै सो जाणिजै रगत वरससी (*B*).

118. कुहकवाण दारू नी ऊखली बाँसे बाँधी (N).

गैगहण, गय हस्ती याँ की गहणि झई गहण कहताँ भीड़ झई (B).

The Sanskrit commentary thus renders the meaning of the peculiar *Dīngala* terms occurring in the first two verses : *हथनालिहवाईकुहकवाणाः सर्वाण्यप्यातसबाजीलक्षणानि तेषां झविरित्युच्छ्लनं जातं वीरणां सुभटानं हक्काः खखबलवत्ताया वाढस्तरेण प्रकाशनमभूद्यहणमिति रणभूमिः स्तूरैर्गृहीता* (U).

120. असुभकारियौ, कायर इम कहिवा लागा जे असुभकारियौ क० अकालै असुभकारी उतपात ऊपनउ (N); तैर्ज्ञतिमयं समयो ज्ञालिकासमेतमेघवदशुभकार्युत्यातिकः (U).

121. चौटियाली is evidently a feminine adjective connected with चौषठि “the sixty-four (*yoginīs*),” but the *Dhūḍhārī* commentator ignores the real meaning of the word and most fantastically ascribes to it the meaning of “drops of blood” : रुधिर खेत माँहे अकठौ झज्जौ है अर ऊपरा जु रुधिर की बँद पड़े है याँह की जु ऊँची बँद ऊक्लै है सु चौटीयाली कहावै (B). The correct explanation of the word is that given by *UP* : कुटिवेणीका विश्लेषाः (U); कुटे केसे (P).

चाचरि [रण]भूम्यङ्गणे (U); रणभूमिकायइ (P).

बौमडै शस्त्रमोक्षविवादे (U); माहोमाहे हथियार वाहइ (P); सरन रा अउभड़इ (N).

122. ततः प्रद्वेसंयासे रणाङ्गणे रुधिराणि इलतलिया इति बज्जरं चलितान्यतो योगिनीनां हस्तेभ्यो बज्ज्ञः पतितानि पत्राणि पानभाजनानि प्रवाहे वेगवत्तयाधोमुखानि जातान्यतस्तरीत्वा तरीत्वा गच्छन्ति कीदृशानि दृश्यन्ते स्तोत्रेक्षते जलप्रवाहे बुद्बुदाकाराः पम्पोटकरूपा इत्युते उपि सम्भूता बज्जट्टिं सूचयन्ति वर्णतो उपि श्वेताः पत्राण्यपि नृकपलानीवेति साम्यम् (U).

The commentaries of *NP*, and so also the commentary of *U* which I have quoted above, understand the second चरा in the second line in the sense of “vessel,” apparently identifying

the word with चड़ा. Though the interchange of ड़ with ण is not unprecedented in Māravāṭī (cfr. for instance the double form रिषमल्ल and रिष्मल्ल), I do not think the above interpretation is acceptable. In my opinion, the second चणा cannot be anything but a direct plural masculine from the adjective चणौ, connected with some word to be understood like "blows" or "men." The latter interpretation is the one preferred by the Dhūḍhāri commentator who paraphrases: चणा चाथाँ दै चणा जोध पड़ा है (B).

123. हल in the fourth line is explained by *NP* (and apparently also by *U*, though this substitutes for it चल in the commentary) as an adverb meaning "quickly, immediately." I wonder if the meaning of "plough" would not be preferable, especially in view of the fact that चाहविद्यै in the third line has no object, and the only object which can be understood with it is चल "plough."

124. विसर्याँ विसर is a puzzle to me, and that it was also a puzzle to the commentators is clearly indicated by the different interpretations they have given of the phrase and by their attempts to obviate the difficulty by altering the original reading. From the commentaries, as well as from the general sense of the stanza, it would seem that the meaning of the phrase must be something like: "after doing the ploughing," but what the exact meaning of the two words विसर्याँ विसर is, I am unable to guess. Another difficulty is in the खारी in the second line, an adjective which, if it refers to बीज as it seems, ought to be in the masculine, and not in the feminine gender.

125. सिरा हंस नीसरै सति, जिहाँ खेती पाकै तहाँ सरा नीसरै सो ओ जोधा काँ सिर हंस नीसरै सोई मायुँ सरा नीसरै (B). ततो हंसा जीवा निःसरन्ति किमिति तत्र सिरोनामानि फलानीव तत्रापि धान्याविभर्वि शिरा निःसरन्ति कथं सत्त्वेन सारवत्तया (U).

127. In all the MSS., the first line in this stanza falls short of two *mātrās*, but from the commentaries of *NP* as well as from a comparison with st. 128, where the phrase चले चलाँ occurs, we may conclude almost with absolute certainty that

the word which has been omitted is छिं. I quote below the commentary of *U* to the entire stanza: रामे भुजाभ्यां रणं डोहमाने खलानां स्थाने रणे सपरिवारचरणाः स्थिराः द्वावास्ते एव मेठीभूता यतः द्वेच्चाहृष्टनस्थाने मर्यादार्थं स्थमो रोपितस्य (sic!) नाम मेठेति प्रसिद्धं पुनः पुनस्तत्र चटनेन संहारं फैद्यति सति दृष्टस्थानीयवाजिपादैः सुषुगा-हृष्टं द्वतम् (*U*).

128. खेती नीपजै तिहाँ कंगा आवै सो वडा वडा जोधा मारगा सो बेही मानुँ कंगा लिया भाजि गया सो जागे कंगकंगा किया फौज का समूह भागा सो बेहीज नाज का गाडा खाँचा भार खाँचौ जहाँ खलौ होइ तहाँ चुणिवा नइ चिड़ी आय बैठै बलभद्र है खलै खलू कहताँ दुरजनाँ ऊपरि गृहणी आइ बैठौ मांस चुणै गृहणी चिड़ी ऊई अर मांस ही नाज ऊयै (*B*).

129. वडपरि ऊळजतै विरुद्धि. Here all the commentators understand विरुद्धि in the sense of जमराणज “the god Yama.” *U*, for instance, renders: हृदयाग्न्यस्तखेटके गृहीतेषु परमुक्तलोहेषु सत्यु विरुद्धो यमो भूत्वा लमः।

भलाभली सति. From the commentaries it appears that there is here an allusion to a proverb (*okhāññō*), whereof the entire form is भलाभली प्रिथनो. The meaning is clearly explained by *U*: एकसाइको ज्यो इधिको भवनि, namely “there is no good thing on earth than which there is not another still better.” सति is, of course, सत् “true.” The proverb is still used in Gujarati under the form भलाभली प्रिथनो है, but in a somewhat different sense. (See Belsare's *Etym. Dict.*, p. 872).

130. अकेअके अकस्मात् (NPU).

131. वेलकुलियो रक्तवमाप्रितवान् (U); रातड़उ छूउ (*P*); रातउ छूयउ (*N*).

वेलखि वेलकं एङ्गस्थानम् (*U*); जिहाँ प्रर थापी खाँचीयइ ते वेलख (*P*).

अणी प्ररायभागं पुछिं च (*U*).

133. सनसि लज्जया (U).

अखियात आस्यार्यकारी वात (NP); स्थातिरास्यं ... त्वतिथोग्या
वार्ता चेति (U).

134. सोनानामी रुक्माभिधः (U), literally : “ he whose name
is gold (रुक्म).”

क्षिणियै जीवि, an absolute locative. क्षिणिके जीविते स्वाधीने
तज्जीविते (U); क्षणस्याये स्वाधीन जीवतय जाणी नइ (N); थोड़ी
वेला जीवतय जाणी (P).

135. All the commentaries, except the Dhūḍhārī commentary, which has altered the original reading, agree in saying that the meaning of this stanza is ironical (वक्त्रोत्तिः).

137. The word आस्त्वा in the third line seems to have puzzled the commentators, for they all give different and absurd interpretations of it. PU read आ लिया. N seems to understand आस्त्वा in the sense of आलगा कीधा ढूँगा, and [इ]लगाया in the sense of पाशा फिरी लगाया. If आस्त्वा could be understood in the sense of “ were restored,” the difficulty would be eliminated, but a verb आस्त्वो “ to restore ” is unknown to me. I quote below the comment of U, which contains two different interpretations of the passage : हा इति खेदमाकलय ये केशा आलगाया ऊँता दूरीकाता
आसन् ते तु स्थालकश्चिरसि हस्तं पेरयित्वा सहस्रेन शिरः प्रस्पर्शः (sic)
आलोया इति धर्शिभाषया पञ्चाह्निः पुनर्नवीकृता इतिभावर्थो ऽथवा
हाथी लोया इति देशभाषया प्रकटिता इवपि (U).

139. चाहै वाट जोइवा लागा (N); विलोकितुं लग्नः (U).

ओटे उच्चैःशाने (U); नगर बाहिर ऊँचे स्थानके (N); ऊटे
ऊँचे ठासे (P).

The second and the fourth line in this stanza are irregular, in that they number thirteen syllabic instants, instead of fourteen. In the *veliyō gīta* as used by Prithi Rāja, the second and the fourth line always contain thirteen syllabic instants when ending in a perambus (↑↑), fourteen when ending in a iambus

(^—), and fifteen when ending in a trochee (^—). In the present case, we have a iambus, and therefore the second and the fourth line ought to have fourteen syllabic instants each.

140. नील डाल करि देखि, “seeing green twigs in the hands (of the messengers).” In this connection, the Dhūdhārī commentator remarks that it is a custom for the messengers to carry a green twig in their hands when bringing good news, so that people who see them approaching from a distance, may prepare themselves for joy, before the messengers are near enough to speak.

The Sanskrit commentator gives an absurd interpretation of the fourth line, to wit: कुशस्थली इतिकापुरो कुदुमैर्वचिता कमलोकरै: सुबन्धीक्षना, namely: “they perfumed Kuśasthali with lotus-flowers (!),” a blunder which is all the more extraordinary as the sense of the stanza is quite clear.

141. लहरित्तं लहरी आनन्दलीलाः (U); सुखतरङ्गं कम्लोलरूप लहरि (N).

‘ लहरीरव समुद्र (All).

143. तिकरि. This same word occurs again in st. 279, where it is explained by *U* as त्वारे “in thy hand,” and by *P* as करि द्वारा “in the hand.” I doubt if “hand” is the real meaning of the word, though it cannot be said that such a meaning is altogether inconsistent with the sense of the two passages in which तिकरि occurs. I cannot avoid the suspicion that तिकरि is in both cases a pronominal or an adverbial form. Could it not be a curtailment from अतिकरि (< अति करि) “exceedingly, very much”?

147. पै वारि. Here पै is probably the contracted form of परि < अपरि “over, above,” but the commentary of *N* understands it as पथ “water”: पथवारि कहताँ धूपंगाणी उवारइ तथा कोईक लूँगपाणी उवारइ इम पिण कहइ कहइ (N). As the meaning of “water” is given by वारि, which immediately follows, it would seem that here पै must have another meaning, i.e. the meaning suggested above.

151. साहौ लग्नम् (U); लग्नदिन (N).

152. सेस संसकार, सेस थाकता बीजा संसकार सर्व आरिम-कारिमादि (P).

153. अरजुनमै वेह, वेहीति मङ्गलकलशा अर्जुनं स्वर्णं तन्मयाः (U).

155. चाहै जोवइ (P); पश्चन्ति (U). Cfr. st. 139.

मङ्गल करि. Cfr. करि मङ्गल in st. 42.

156. आगलै चिया प्री चौथै आरँभि, चीन् वारान् चवरिकापार्वे स्त्रीमयेसरी द्वात्वा ऊतं ऊताश्च प्रदक्षिणीक्रत्वं चतुर्थे आरम्भे ड्ये पतिः एषे स्त्रीति विधिवदिधाय विवाहः प्रारब्धः (U).

159. करेण, a Sanskrit instrumental, which is of course quite an anomaly in Dīngala. Cfr. the similar case of वानरेण in st. 234.

160. दृष्ट मणि is explained by the Sanskrit commentary in the sense of दृष्टमानसा सुभक्ता and connected with सूक्षपाणि. Obviously the explanation is wrong, for मणि here is not an instrumental from मन् “thought,” but from मणि “gem.”

161. मँदिरन्तरि, खिणन्तरि. From the point of view of Sanskrit grammar, the correct spelling of these two words would be मंदिरन्तरि, खिणन्तरि, but in Dīngala an ā resulting from the contraction of two as in the middle of a word, is commonly shortened into a when followed by a double or compound consonant. The explanation of this fact is that the ā in such circumstances, even if changed into a, remains always prosodically long, thanks to the lengthening effect of the consonants following.

विचित्रे चतुर (NP).

162. किरणि, a feminine form for ordinary किरण “a ray of light.” The Dhūḍhārī commentator in rendering the pass-

age uses किरण, but as a feminine gender: स्त्ररज री किरण पसरो थी
तु रकमणी (B).

163. इवद्वित. All the commentaries, except the Dhūḍhārī commentary which does not explain the word, understand इवद्वित in the sense of इवित् “a thief, robber.” To make the text better suit such an interpretation, some commentators have even altered the original reading: thus *U* has changed इवद्वित into इवद्विति. I have no doubt that इवद्वित has nothing to do with इवित् “a robber,” but is a verbal form, i.e. a past participle perfect from इवद्वितौ, a secondary form of इवद्वितौ, इवद्वितौ “to run, go forth.” My interpretation is supported by the analogy of st. 162, where there is a past participle perfect सद्वितौ corresponding to our इवद्वित, and where there are also four subjects exactly as in our stanza, whereas if इवद्वित were understood as a substantive, our stanza would have five subjects as against four in st. 162. It is evident that the two stanzas were formed one after the analogy of the other, and hence the above argument carries great weight.

164. अन्येषां पक्षिणां पद्मौ बञ्जावुद्गौतुमशक्वौ चक्रवाकयगलम-
संधे इत्यमिलितं रात्रौ वियोगित्वादहोनिश्चमपि प्रदोषे दम्पतीव मिलितौ
कालदयसंधित्वात् कामिकामिनीनां मनसा कामामयो उन्नर्भूता बहिः
प्रकटिता इव केन दीपकोद्योतमिषेणायं न दीपोद्योतः परं दम्पतीमनोमिः
(U).

166. कहे, a past participial perfect form equivalent to कहियौ. The existence of past participial perfects in ^oe in Dīngala, had been ignored by me till I came across the present passage which is so explicit that the nature of कहे could not possibly be mistaken. In all the other cases of perfects in ^oe which I had come across before, I had felt inclined to consider them as incorrect readings for ^oे, and interpret them as historical presents. I regret that I have made two or three such mistakes in my edition of the *Vacanikā Ratana Singhajī rī*. For instance in *kavitta* 243 in the last-mentioned work, I have repeatedly read पहे, whereas I ought to have read पहे, throughout.

168. जेहङ्गि इति चरणाभरणविशेषम् (U). Cfr. Hindi नेहर f.

For the third line in this stanza, which apparently does not conform to the rule of the *vēnasagātī*, see note to st. 106.

169. विहि, a feminine singular form of the remote demonstrative कौ (Hindi वह). The modern Māravāḍī form, for the feminine, would be वा.

171. शुद्धपटान्तरे कटाक्षरूपा दूव्यायाति च एन्याति गतागतं
कुर्वती मनसोगमिलितयोर्मेलनायथमेकीभूतकरणार्थमथवा दयोर्मनसि
सूनिते ताणवाणकरूपे कटाक्षमोक्षो नलिकाद्येपणमिति वस्त्रगुश्मनविधिः
(U).

174. पति पवनि प्रारथित, वायरह करी नइ कीघउ छइ सुख
नउ उपाय जेहों (sic) अेहवी कीधी अेतलह श्रीकृष्णजी वाय करिवा लागा
(N); पथा पवनेन वातकरणेन प्रार्थिता दच्चसुखोपाया (U).

In the last line in this stanza the *vēnasagātī* is obtained by making the initial letter of the first word correspond to the last letter of the last word, but the irregularity is explainable in that the बी is a suffix. Cfr. the similar case of बाकुलता in st. 176, चटिका in st. 178, अङ्कूरित in st. 198, कुँकूमै in st. 199, गुडलपण in st. 208, and सखनिर्देन in st. 221.

176. ऊह, a poetical license for ऊँ, introduced only to effect a rhyme with the ऊँ of the fourth line.

धरि चखु लाज चक्षुधोर्लज्जा धता अतो शुद्धादिकरण-
मिति चरणयोर्मेलनिवारणं कण्ठे कुँहरवस्त्र निट्चिशिति निःसरलं
सर्वाण्यपि लक्षणानि समुद्वानि (U); कुँह कुँह अेहवउ कूर्जित
सबद सुरत माँहि छँतउ ते निवारण करे क० निवारणउ (N).

177. वणा घाति वल, प्रसुराणङ्कुलीवलकानि निविडं करणे
निक्षिप्य (U); अङ्कुलीइ वणा वलका अँकुड़ा घाति अँगुली माँहि
अँगुली भराइ निवड़ काठी सखी नइ गलइ लागी (P).

178. सा, साउ इति खादुपर्यायः खादुना संयुक्ता ... प्रीति-
खादुना (U).

कस कच्छुकबन्धनार्थि (U); कुच नी कस (P).

179. मनश्चिव्ये मनोरुद्धकाभिश्चन्दोवर्तिनीभिः (U); मनमानी
(P); मन की राखणाहार (B).

संचड is understood by the commentaries of *NPU* in the sense of “spying or observing secretly,” but I am unable to see how the word संचड could be capable of such a meaning. More reasonable is the explanation of the *Dhīḍhārī* commentator: लांड को (i.e. सचियाँ को) घेरो जुङ रखो दे (B), but probably the right explanation is “crowd” or “crowded” according to the Sanskrit meaning of the word.

180. बिन्है गण, बे सरीखा जाणवा (P); बिन्हे गिण क° अेह
बेडँ नै यथायोग्य वसति गणवी (N); दयमपि गणयित्वा यथायोग्य
विचार्यम् (U). From the above renderings of the commentaries it is clear that they consider गण as an imperative form second singular, the correct form of which would be गणि or ग्रिणि. Cfr. गिणि in st. 202.

जामीं यामिका यमनियमत्रादिकतत्परा योगीश्वराः (U).

181. हर्षिनिगरभर, अत्यन्त हर्ष भरि करी (NP); आगान्द का
समूह माँहि मगन (B); हर्षनिर्भरेण (U).

182. सै इति सत्याः स्त्रियः (U).

नासपरिम अदाट्वेण (U); अदाट्वपण गुणाँ करी (N); सपरिम
पाखै (B).

183. तस्मिन् समये विश्वावधन्ते कोकस्य मनसि साधि. इति
वाष्णा मिलिता प्रादुर्भूता कामिकानां मनसि रममाणानां चित्ते कोकेन
चतुरश्चित्यासनसूचकेन शास्त्रेण जीडया इच्छा निवृत्ता दूरीभूता यतो
दिवसोदयो ज्युना भावीति कथं निःशङ्कं रन्तुं शूक्यत वथ पुक्षैः कुसुमै-

वीसा सुगन्धिं वक्षं ग्लानिवाद् यहशैरभरणमुक्तामयादिकैः श्रीतलता
शैवं गृहीतेति (U).

184. प्राणायामे, an agentive-instrumental plural, प्राणायामे:
शासप्रशासरोऽमैः (U).

187. With this stanza begins the description of the different seasons of the year. In some MSS. the new argument is introduced by the remark: अथ अतुवर्णनम्.

गाढ धरा, एव्वी कठिना जाता (U); प्रियो गाढ पकड़ौ कठोर
जड़ै (B).

सूर राज किय जगत सिरि. Here some commentaries read राज and understand "road, track," and some maintain राज "the demon Rahu, calamity." The Sanskrit commentator gives both the explanations: जगतो लोकानां प्रिरसि सूर्ये राजरिवोत्यात इव
जगतो महादुःखावहो लगायन्यार्थं सूर्यो जगत्प्रिरति गहो मार्यः हनः
सर्वाङ्गान् मस्तके तपनं बज्जलं भवतीयवगन्त्यम् (U).

188. केवि ज्येष्ठ अस्त्रिज, केइक लोकाँ नई आसचर्य यथात हा
हा कुण आकरउ तपइ क्षेत्र अथ[वा] अजूँ किसोइक तपइ क्षेत्र (N).

त्रिष्णु, in the fourth line, is used in the double meaning of बुधरात्रि "the zodiacal sign Taurus," and हृष्ण "a tree."

189. दलि सुगता आहरणा दुति, द्युतेः कान्त्या आहरणे आनय-
नार्थं पीठिकामधे मौक्तिकानि दलयिला संचूर्यं पिण्डीकतानि तत्पीठिका-
मर्दनेनाङ्गस्य तेजस्विता घैव्यमपि (U); शरीरदुतइ शरीरकान्तइ करिवा
पीठी ऊतारिवा भणी सुगता मोती दलि करि आटउ करी दुति कान्ति
आहरणा आणवा (P).

190. माह तणी माहटइ गर्भइ हिमगर्भ छउ तेह सूँ मिलि करि
आकाश मिसवर्ण छ्लउ वरिसवा निमित्त काला वादल् यथां मेह वरसतइ
होइ [अ]न्तारो पक्ष होइ जिस आसाठ गउ सूर्य चाहुँ तयी करो
जे मध्याह्न कीधउ ते लोके मध्याह्न मध्यरात्रि कऱ्ऱी जाणी जाण्यूँ

हिवणां मध्यरात्रि छइ किण कारणइ नीजनपणि कहतां नियङ्गन (sic!) अकी (P).

माघमासे यन्माझठि हिमगर्भे जातः वण्णासावधित्तस्य संभूते-स्त्रे गगनं मधीवर्णं इशामं भावि वर्षालक्षणं मिलितमाघाठस्य सूर्ये बङ्गतरं परितप्य यन्मध्याह्नं क्वतं तज्जनैर्निरन्तरं मध्यरात्रिर्धनशैव वर्तते इति ज्ञातं कस्मान् नीजनपण इति निर्जनत्वात्तसां वेलायां सर्वे लोका गृहं प्रविश्य स्थिता अतः कोपि बहिन्याति तच्चैविदं प्रति मध्याह्नं महानिशातोप्यधिकं जातमिति भावः (U).

191. नैरन्ति प्रसरि निरधण गिरि नौम्हर, तच्च मासि निर्धना गिरिनिर्भरप्रसरे वहति पानीये नैरन्तीति सुखमनुभवन्ति (U).

कि. in the fourth line, apparently stays for किष or किय (कियो), the past participle perfect of करणी, and is connected with दहन. Cfr. दहनं क्षतम् (U).

193. Notice the readings धयो वैरो (BM), and झउ वर्ती (NP), for किया किहर in the third line. Seeing that the last is the most difficult of the three readings, it is very probable that it is also the original one. The Sanskrit commentator accepts it and explains: मृगशिरनाम्ना सूर्यसुकानक्षचेण वायुं मुक्ता मृगाः किहराः ज्ञाता दुर्बलीक्षता विह्वलतया इतत्ततो भ्रमणाशीलाः (U).

194. हरि क० इन्न तथा हरि भेष इन्नधनुखादिकाँ करी तथा भिन्नभिन्नवर्णाँ करी अन्वहर क० आकास नई सिणगारइ (N).

195. धरहरिया इति भूमिसिञ्चनकरो भूत (U); धरती सींची (NP).

196. वरसतै दड़ड नड़ अनड़ वाजिया, प्रत्तुरधाराभिर्वर्षति भेषे अनडानां नडा पर्वतानां निर्भरप्रवाहशब्दा बाठं प्रादुर्भूताः (U).

197. विणु नौलाणी, a curious construction of the preposition विणु, in which it is doing function for a negative prefix or particle, the phrase having somehow the value of an adjective

or past participle passive compounded with a negative prefix, as if it were अवीक्षाणी.

200. धरायाः स्त्रियो धराधररूपे खामिने मिलिते सति नदीनां तटा उत्पटिताः पानीयैर्वहिर्निंगतं तलोशा विरलीभृता इतिखरूपं दर्शयति केशा लटिप्राया यमुनैव कुस्मैमिश्रलं गङ्गैवये वेणीसमुदाय उत्पेक्षते चिवेणीसंगम इव प्रतिभासते (U).

दोनुँ तटाँ जो नदी ऊलटि वही है सो जागे चोटी विस्तरी है विथरी कहताँ पृथगी जो स्त्री तिण तुँ धराधर मेह जब भरतार मिलियै तब चोटी विथुर जाइ यमुना रै जल् स्याम सो तो केस ऊया गङ्गाजी रै जल् सो पूल ऊया जहाँ चिवेणी होइ तिहाँ जागे चोटी गुणी इही एथिवी की चोटी ऊई (B).

201. चेष्टुंचे. Notice that some MSS. read चेष्टुंदे. The word being not used elsewhere, so far as I know, it is difficult to determine which of the two readings is preferable. चेष्टुंचे is at any rate confirmed by the Sanskrit commentary which renders : चेष्टुंचितौ रक्षीभृतौ (U).

203. पहल, in the second line, seems to be used in the sense of "other," or "that." I am uncertain as to whether the word could possibly be accepted as a modification of पहल (परस्त, see *Notes on the Grammar of the Old Western Rājasthāni, etc.*, § 144), introduced just to make a rhyme with महल. The commentaries do not help to understand the nature of the word. *N* renders it with अन्यर, and *P* with अन्यर अन्यर कूलया.

महाराज परमेश्वरस्य (U). For another instance of the employment of the honorific term महाराज to designate the Supreme Lord, *i.e.* Visnu, see *Vacanikā Ratana Singhāñ ri*, 244.

204. पाति पात्तिरत्नमय (NU); परतत्वमय (P).

The MSS. *BK* read विचरि in the place of विचर् and understand "peacock": चरि जपरि सोर चत्य वरै है (B). The reading is evidently wrong and so is the interpretation.*

205. प्रभोलित. I have adopted the reading of *NP*, but the fact that almost every *MS.* has a different reading of its own, leaves some doubt as to whether the reading I have adopted is the original one. *N* renders the term with: उम्ल धवला कीधा.

206. वयणा वयणि नवा नवा वचने करी (*P*); वचनैर्भूथो भूयो इहं व्याख्यास्यामि (*U*); वार वार वचनैँ करी वखाणीसि (*N*).

207. सुरति, in the last line, is not from सुरत, but from सु-रति, hence the *i*.

209. The Sanskrit commentator thus renders the sense of the last two lines: पितृणामपि मर्द्यलोकः प्रियो वस्त्रभो लमस्तत्तमये दत्तपिण्डग्रहणाय पितरः समागच्छन्तीति लोकोक्तिः (*U*).

212. तरणिः सूर्यस्तुलायां तुलशाश्वावर्थात्तुलाष्टोते स्थितः काम्यां तुलितस्तुलमोभ्यामतस्तुत्र दिवरात्री समसमे भवतो यथा कस्त्रिद्वाजा करकेन तुलति भू पृथ्वी तस्यामिति रीत्येदपि तुलनं तेन कारणेन सदृशं तुलामारोपितौ द्वावपि कीदृशौ जाताविद्याह दिनं सर्वकार्यकरणे द्वामं ततो दिने दिने उमर्षतया लघ्वत्वं यातीव रात्रिः स्त्रीरूपालक्ष्यैत्यलक्ष्या ततो गर्विता सती रात्रौ रात्रौ गौरवमावं प्रोप्तुङ्गभावेन दृद्धत्वं यातीवेति यदुक्तां संपूर्णाङ्कुम्भो न करोति शब्दम् (*U*).

215. नवां जना अर्थान्नरूपेण देवा इव जगतां चिभुवनानां नवान्यसुक्तान्यपि सर्वाणि सुखानि सेवन्ते स्मैति जगदासमिषेण वर्यं द्वारिकावासिन इतिव्याजेन यदुक्तम्।

ताम्बलमङ्गं यवतोकटाक्षं गवां रक्षो बालकचेष्टितानि ।
इक्ष्वार्विकारा मतयः कवीनां सप्तप्रकारा न भवन्ति सर्वे ॥ १ ॥

सेवां दर्शयितुं रुक्मिणीरमणास्य ग्रसदृतौ दीपमालिकानन्तरं भुक्त-राशिभिर्वैनवैः पक्षान्वैः सुगन्धप्रद्यादिभिर्वस्त्रैष्व निश्चिदिनं दिवारात्रौ भक्तिं कुर्वते स्मैत्यर्थैः (*U*).

216. श्रीकृष्णस्यैव रीतिर्जाता यदा सुयोधनं दुर्योधनमुद्दिश्य शुद्धार्थं धनञ्जयस्यार्जुनस्य सहायत्वे समागतास्तदापि सुप्त एव जायतो जनिन्नो उभूतद्विधिना मासेषु मार्गशीर्षे भव्यं समागतो मिलितो यत्र जनार्दनो निङ्गा विहायोत्थितवांस्तत्र देवं ऊटिणी इति लोकोत्तिः (U).

भीरि सखाई (P).

मोंटि आँखि ऊघाड़ी जाग्या (N).

217. सज्जने is an instrumental-locative plural form from सज्ज “all, everybody,” apparently used in the agentive meaning in connection with a verb like जाणियो, which is to be understood. The commentaries of *NU* take the form in the sense of a genitive or dative, and explain: सज्जने क° सर्वं पुरुषे सज्जः [व] क° सर्वं सधद आपणी स्त्री ना उर क° हृदयस्थल सरगा क° सर्वं देवलोकं तुल्यं थथा (N); सर्वेषां नराणां सधवस्त्रियामुरांसि हृदयानि सर्वतुल्यानि जातानीति छाला पीड्यामालिङ्गं स्त्रीरं रात्रे: सुखं शेरते (U).

219. जण. The commentaries of *NPU* read जिणि in the place of जण and explain: जिणि वारणि, येन वारणेन. But the causal is absolutely out of place here.

221. अलुभाया तन मन आप आप मै . . . etc. रक्षिण्या वरेण [च] स्त्रेहं मनः परस्परम् अलुभाया इवेवं ग्रन्थरीत्या निविं बद्धे यथा श्रीतं विहितं दूरीक्षतम् (U); हिवश रुखमणी अनइ क्षम्भाइ आँपो आँप मइ मास्होमाहि तनु ग्रारीर मन स्युं अलुभाया काठी गाँठि बाँधी इग्नि परइ विहित श्रीत गमायउ तन मन एकठा करी नइ (P).

222. अउर, बौजउ (P). Notice the reading अउर of *BJKM*. If the reading अउर is the original one, as I believe it is, we have here a proof that at the time when the *Veli* was composed, the vocal compounds अ॒र्, अ॒उ were still capable of retaining the hiatus in poetry, if not in the spoken language. It is obvious to everybody that if in the present passage अ॒उर were pronounced as और, the line would become faulty and the rhyme would be destroyed.

223. पारथिया क्रिपण वयण दिति पवणै, प्रार्थितक्षपणस्य किं वाक्यमुत्तरमेव नास्तिकाथनं ततः शब्दक्षलेन तप्ताक्षा दिगुच्चरदिक् तस्याः पवनेन (U). For the peculiar sense of उत्तर ("refusal") in the passage, see st. 249.

224. The general meaning of the stanza, according to the commentators, is that in Dvārikā the cold of winter is hardly felt: द्वारिकामध्ये ध्रीतः खोक इति लोके प्रसिद्धमेव (U).

225. उदृक्षेवार्कोऽभिरूपं क्षत्वा दिवाशाचौ संधादये दम्पत्योः श्रीकृष्णकिरणयोरपरि प्रथमं धूपं विभायाशाचिकामिषेण निजं शरीर-मुवारथति कारदग्नेन भास्यित्वा तदधीनं करोतीत एवं दशसु दिव्याशाचिकाभास्यां किं क्षत्वा खं प्रतापं प्रतिश्वारीक्षत्वं श्रीतप्यगमं निवार्यं पस्यात् खयं सेवितुमना एवं विद्यातीतेवेको जर्दो द्वितीयार्थं लोकाः द्वृप्याय प्रवृप्तकारक्षत आशाचिकामिषेण निजतनूस्तदधीनान् कुर्वन्तीतेवपि (U).

226. कलसि कुम्भे (U).

ठरे जु ब्रह्म कियौ हेम ठरण, हिमं ठरितमिति किंचिदूनीभूतं ब्रह्म अदाः ठरणीक्षता अकम्यनपराः क्षता यतः कुम्भे पूरीतं च जर्जरम् (U); हेम पिण्डा ठरणउ पाणी का ब्रह्म निवारण ठरण क्रहताँ जामी नइ पालःउ यथेत (P).

227. रोरी इति बाठक्सरेण (U); तत्त्व (P). Notice the reading रोरी of *BJKM*.

228. थोङ्. Notice the reading चुङ् (for थोङ्), which is found in the MSS. *BK*, and is also supported by the commentaries of *NP* where the word is explained as an equivalent of आका or प्रतिआका. Of all the commentaries, only *U* accepts the reading चोङ् and explains it as खोक्ख "a little."

For the anomalous *vēṇasagāī* in the third line, cfr. note to st. 106.

229. The first line in this stanza does not conform to the rule of the *vēṇasagātī*. रति is for रिति, the *i* in the first syllable being dropped to produce an alliteration with पति.

230. कसटि भंगि कर्णिवर्तनसमयादत् (*U*).

231. Notice the reading मधूक, for मधुप, in the third line. *U* adopts the former, but at the end of the commentary gives also the latter reading. I quote below the commentaries of *UB* : अथ च मधुकद्विषेण गलत्यप्यतया वसन्तपुङ्कः शिशुरूपे रोदितीव कथं यतो दलेषु मलयानिले लम्बे सति कल दृति रोगविशेषः समुत्पद्मः कोदृशे मलयानिले चिरुणे प्रसरति पानीयलघवे लभा यथा द्विषितो बालः कलितो भूत्वाऽग्नि मुक्षति तथायमपि ततो मातेव वनस्पती दुग्धमिव मकरन्दं मधु अवति सप्रसवं क्षरति रुदनश्चाणार्थं लकदान-मिवान्धार्थं पाठान्तरे मधुपो भ्रमरो रिषिधाटरवमङ्गीकाव रोदतीवेति शेषा आत्मा सैव (*U*) ; दल कहताँ सरीर थी जे बालक जब ऊपजै तब कलि रहे जु वाड लागै तबहो उहि बालक नूँ भूख चिस लागै है जैसै चिरुण कहताँ सीत मन्द सुगम्य मलयानिल लागौ सोई थोँही वसन्त जनमतही भूख चिसा लागी है जे जु भ्रमर बोलै है सु ज्यों बालक रोवै है लों वसन्त रोवै है अर वनस्पती जु रस चूवै है सु जाये माता दूध खवै है (*B*).

233. अजु, as I explain it, is only a poetical amplification of the relative pronominal form जु. The commentary of *N* renders it with अजु भी.

बन्धरनाल (< Skt. वान्धरनाला ?) seems to be a term designating some floral ornamentation with which the house in which a male child was born, was decorated.

236. पीला वसन. Up to this day, in Rajputana, the woman who has given birth to a male child and whose child is living, wears a yellow scarf (पीलौ शोडपौ).

237. करणीरपुष्पाणि रक्ताणि करणिपुष्पाणि श्वेताणि सेवनी-पुष्पाणि हृतवर्णाणि कूजा इति पुष्पाणातिविशेषः सुर्वर्णनाङ्गी जाती पीत-

पुष्पा गुलाली इष्टप्राटलवर्णा यत्र वसन्त आसन्नुप्रेक्षते सर्वोपि परिकरो
विविधवर्णस्त्वैर्थथायोग्यं परिधापित इव (U).

किंति परिचार ... See note to st. 106.

238. अनेन विधिना विधिवद्धर्थपनैः छात्वा वसन्तो वर्धीपितः सन्
भालिम इति भाषया भव्यतया दिने दिने भरणेन बलेन चटितो वर्धित-
त्वत्र गहवरिया इति गर्वितैः पुष्पादिसम्बिमद्भूत्वभिस्तरणैरिव फागं
दलोक्षापितो यथा बालहारा (sic) गानादि छात्वा बालं रञ्जयति (U).

241. ल्हाति, घोडँ नी ल्हाति घोटकप्राला पायगह (V); लासि-
रिति मन्दुरा (U).

242. तङ्गि तरस्ता. Here the commentaries understand मङ्गि as a locative (तङ्गे दृक्षादारम्य U), meaning “the stem or trunk (of the palm-tree),” and तरस्ता as an adjective meaning “broad (त्रूपः).” The sense deriving from such an explanation is, no doubt, satisfactory, but an adjective तरस्तौ “broad” is unknown to me.

बन्धिया जगह्य किंति, वसन्ते पट्टे स्थिते राज्ञि जगत उपरि
जगह्य इति जगद्भूताः पञ्चावलम्बनानीव वज्ञा इवास्माकां यो जयतु
तेनागन्तव्यमिति खर्गवर्पूर्वकं रिपूणां भयोत्पादनम् (U).

243. अवसर नाटारम्भः (PU).

नाइक रङ्गाचार्यः (PU).

मेलगर नाईक ना जोवणहार लोका (NP); मेलगराः कौतुकप्रेक्षकां
जनसमुदाय इव (U).

244. कलहंसा ज्ञातारो भव्यम्बेति भाषका अथवा यानं गति
तत्त्वारा नानागतिकारिण्य इत्यपि मयूरा दृव्यकरा इव पवनो वायुस्तालधर
इव पञ्चाणि ताड़ण्डकादिपर्णान्येव तालाः कांस्यमया इवाथारिशब्देन
काचिच्छटिकाजातिविशेषस्त्वया जल्पनं तत्त्वीकर इव वीणेव भ्रमरा
उपाङ्गि श्रीरीशचालगच्छाकारिण्य इव तत्र चकोराः पञ्चाणस् तीवटउघट
इति प्रव्वेन त्रुलविशेषस्त्वयोऽप्पाटकाः कर्तारः (U).

245. तत्र विधिपाठक ईदृशं व्यवद्येति शास्त्रा शुक एवाय
रत्नवश्चकः सारस इव कोविदो विचक्षणो लीलया [गतिकारको]
गानपरः खञ्जनपद्मीवेति पारापतस्य दाटिगुटककथनं प्रगल्भ-
लागिर्व्यमरीस्तुरशृङ्गत्तगा मूर्छनाविःकरणं चक्रवाकस्य विहारो गतागतं
विदुरशिक्षितस्य वेष्परशावतनमिव (U).

प्रगल्भ लागि दाटि पारेवा, प्रगल्भ कहताँ विस्तीर्ण लागदाट
पारेवा ल्यै है भाँति भाँति को जैसैं नटवा संगीत की लागदाट ल्यैं
तिहिँ तिहिँ भाँति की मानों पारेवा ल्यै है लाग दाट झरमइ दीँको
चड़वाई तिरप उरप सुलप वाली मुरु उलथा पलथा चे संगीत का भव
है (B).

246. The first line in this verse does not conform with the rule of the *vēṇasagāī*.

This is one of the most difficult verses in the *Veli*, on account of the musical terms used in it, which are not generally known and some of which are quite unheard of. In the second line, it is doubtful whether the reading is लियति मरु or लिय तिमरु. The commentaries of *NPU* adopt the latter reading, whereas the *Dhūḍhāṛī* commentary adopts the former. I have followed the *Dhūḍhāṛī* commentary, which seems to be right, not only on account of the *vēṇasagāī*, but also because लियति is a more satisfactory reading than लिय anyhow. Besides, the word मरु (शुक्र) is found amongst the technical terms of the *sāṅgītasaśāstra* enumerated in the *Dhūḍhāṛī* comment to st. 245, which has been quoted above. I give below both the explanation of the Sanskrit commentary—which mainly agrees with the commentaries of *NP*—and that of the *Dhūḍhāṛī* commentary: अङ्गो द्वग्नेन जलं स्थितं तत्र भमराः पिबन्ति ते कीदृशास् तिरप उरप
तालखरभेदकारका इव चक्राकारो मरुदर्थात्तुलकस् तिपरु मूर्छनावि-
शेषो जथवा तालभेदलं गृह्णन्तीति संभावना रामशरी खुमरी दे अपि
चटिकाविशेषस्ते रटितुं जलियतुं लम्बे उद्देश्वते धूयामाठा चक्राकाल-
हक्षकभेदाक्षान् धरत इवाङ्गीकुर्वति (?) इवेति (U); अँगण माहे जल
है सु पवन कौ प्रेरौ चालै है इहै तिरप उरप झई मरुत चक्र कहताँ
वाज कौ चक्र वाँतुलियौ इहै मरु झबौ रामसरा (sic) वोलै इहै मानौ
धूमा माठा झब्बा खुँमरी बोलै है इहै मानों चन्द्रधुरु (sic) संगीत का
सबद झज्जा (B).

248. पात्र, पात्रेण नर्तक्षेव (U). The Sanskrit commentary, which reads रति in the place of रितु, understands the above as referring to *Rati*, the personification of the pleasure of love, instead than to the Spring-season. The commentary of *P* adds the following remark which helps to understand the simile contained in the last two lines : वत्सवसरै मन्त्र पठि देवता रति पुर्णाब्दिः नांश्चिद् (P).

249. ऊतर (< Skt. उत्तर) is understood by the commentaries of *NPU* in the double sense of "North," and "refusal." The latter meaning is obviously a development of the meaning of "reply, answer," of which the word उत्तर is capable in Sanskrit. In st. 223 above, we have seen that the Author of our *Veli* alludes to the word उत्तर as meaning both "North" and "refusal." Therefore the meaning of "refusal" is legitimate, but in the present case it hardly seems to be necessary. The *Dhūḍhāti* commentary ignores such a meaning, and simply renders : ऊतर वाउ असन्त कहताँ दुष्ट सु तौ ऊथापियौ दूरि कियौ (B). I give below the renderings of the other commentaries : ऊपरेणानङ्गीकारेणासदुर्जन इवोत्थापितो दूरीष्वतः (U); ऊतरदिशि वायुरूप ऊतर नाकारइ करी असन्त दुर्जन नी परइ ऊथापियउ दूरइ कीयउ (P); ऊतरदिसिइ वायुरूपइ नइ कराइँ अङ्गीकार न कीधउ तिया वालिइ ऊतर नाकारउ करी असन्त क° दुर्जन नी परिइ ऊथापियौ क° दूरि कीधउ (N).

न्याउ, न्यायो ठग्गेरकः (U); न्याय नौ ठग्गेरउ (N).

250. The sense of the last two lines is very explicitly rendered by the commentary of *N* : चम्पक क° चम्पा नइ छक्कइ मूल मिसइ लाखै क° लाखधरस्तुचक लखेखरी गृह जाणी दीपक कीधा क° दीवा कीधा प्राइ लखेखरी ने घरे लाखे ब्रह्म ऊपरि छत नउ दीपक करइ छइ इति लोकोक्ति वली केइक केलिवक्ते केलिपत्र मिसइ कोडिक्ष-व्यस्तुचक कोडिधजा क° कोडिध्य ऊपरि धजा फङ्गरणी क° ऊँणी नहलहती बाँधी अतेलइ कोडि ब्रह्म ना धणी घर ऊपरि धजावैधइ छइ अतथेव कोडिधज (N).

253. तत्र राज्ये तदसमूहे मन्त्र्यादिषु यहै डग्गां लोकं खादु-मात्रं दीयते दण्डः सर्वथालुग्नरूपो न दीयते कैरियाह गानगदैः कलूत-

शिर्वैर्लिपिलेखिकैरिति भमरैरिव एनक्त एव भमरा गणनामाकलय कर-
याहिणः सन्तः परिव्रता यत्र तचागता राजदेयभागयाहिण इव समा-
गताल्लेषां तरवः अधिकृत इव कुसुमानां गन्धो मकरन्दाल्लेषाण(?)रूपं
करं खामिदेयं भागं ददते (U); इहि वनस्पती नैं कोइ डङ्गन देयै द्वै
जैसैं प्रजा नैं सुराज माहे डण्ड नहीं द्वै मवरित रुँख द्वै अेहो तौं
लेखागर ज़ज्ज्ञा भमर द्वै अेहो उगाहा ज़ज्ज्ञा अर भला भला फूलां कौं
वास ल्यै द्वै सु अेहो छाँसिल कर लीजै द्वै (B).

254. वहै वर्हत्वा (U); वही (N).

वेच्चर, a poetical form for वेच्चावर < Skt. वैश्चावर “fire.” The commentary of P gives the following amusing etymological explanation of the word: देवर सरीष्वत चमनि (P).

सुरड़ीतौ रहै निवार्यमाण इव... तिष्ठति (U); निवारीतौ रहै (N).

255. P contains no comment to this stanza.

पर्वि. चक्र are synonyms, but the commentaries distinguish between the one and the other by attributing to the former the meaning of “big birds” and to the latter the meaning of “small birds.” I think the distinction is merely artificial.

वन्दि वन्दिभिर्भृत्यारणादिभिरिव (U); वन्दीजन भाट्यारणादि (N),

256. Notice the reading उदै, उदौ (for औडि) found in BK, which the Dhūḍhārī commentator explains: कुसुमायुध कहाँ कामदेव ते के उदै करि केहि विलास देल (B). The wording of the first two lines does not seem to have met with the approval of all the commentators. The Sanskrit commentator at least has substituted it with another reading, much simpler, to wit:—

पेखे अेक रुँख पैति परिफूलित

वदै नारि अनि अनि वचन।

The same reading is found in J. There can be no doubt that the reading of the majority of the MSS. is the original one, and the reading of JU is merely a later manipulation intended to make the text more intelligible. I quote below the Sanskrit comment, which explains both the readings, and also the comment of P to the first two lines: नारीदेयमेकां दृक्षपर्क्षिं पुष्पितां समकालं दृढ़ा-
न्दृढनं नामयाह वक्ति स्म किं तदिवाह कान्तसंयोगिन्याः स्त्रिया नान्ना

किंशुकः कथितः किमिति वितर्के दृष्टमात्रो ऽपि शु सुखं काशेतीति किंशुकः ... अथ च विरहिष्योत्तमिदं पलाश्वरं पलं मांसमश्नातीति पलाश्वरो राद्रसरूपो दृष्टोप्यसुखं ददातीति इयोरपि भिन्नं भिन्नं वाक्यं कुसुमित तु सुमायुध ... इयपि पाठस्त्रं तु सुमायुधस्य कामस्येयम् ओटिर् आश्रयविशेषो थतः कुसुमितं दृष्टा सविशेषं कामक्रीडा समुत्पद्यत अतोयं किंशुकस्थाता तं दृष्टा वियोगिनीततुः द्वीणा सदुःखा जायत अतः पलाश्वः (U); कुसुमायुध कामि नी ओटि कहताँ आश्रयविशेष ठाँमझ अके पूल्यउ वृक्ष देखी दोइ स्त्रीयइ अके स्त्री क्रीडा करइ बोजी स्त्री खीणा शरीर थई ते कारण कहइ ... (P).

258. सभिन्न भिन्नः (U), भीनउ (NP) “wet, moist.”

260. केतकिपृष्ठाणि कुसुमानि विविधानि च कुन्दः मच्कुन्दः केतको रङ्गेण किंचित्पीताः सर्वेषां गन्धभारं परिमलभारं दृष्टीता खान्यो-दहनेन आन्नः सन् अवतां वज्ञनशीलानां निर्भराणां श्रीकाशन् सरङ्गः प्रसरश्य एवन्धिलितस्थापि वज्ञभारभास्तिरो गन्धवाहो वायुस्तेन काशेन मन्दगतिशासीत् ... (U).

261. रेवा जलि क्रित सोच रति, रेवाया जले रव्याः सुरतक्रीडायाः शौचे छत अतः प्रदालितकामलत एवेषन्मज्जनं द्वाता (U).

262. In the first line I have adopted the reading of *BKM* (अ परस पर्मुके) which is undoubtedly the original and the only correct one. The reading परस्पर मूँके of *JNPU* is unsatisfactory not only because it does not give a good sense, but also because it is not compatible with the rule of the *vēnusagāī* which is almost unexceptionally observed throughout the poem. The Sanskrit commentary, which adopts the latter reading, explains: पुष्पवती लतानां परस्परमिलेकां मुक्तान्यां प्रत्यक्षे ऽङ्ग आलिङ्गनं ददत्ता: प्रसरश्य प्रसरश्य (U).

264. भख भक्षम् (U). For the insertion of euphonic *r* after initial consonants, see *Notes on the Grammar of the Old Western Rājasthāni*, § 31.

265 The wording of the last two lines in this stanza is not very explicit. The Sanskrit commentator renders: तसन्नः पच्चदये ऽपि शुद्धः सदृशदिवसरात्त्रिभावेन दथोरपि पच्चयोः साक्षं मृ-सदये ऽपि सरसवत्तया ऽहर्निश्च सदृशो वहति दिवसे ऽपि सुखकारी रात्रावपि सुखकारीति यथा सुपद्मो नरो ऽपि सर्वकालं सुखदातेति भावः (U). The chief difficulty is in the two forms ति and तात्, the exact meaning and function of which is not clear. The verse could perhaps be improved by reading in the last line वसन्नि तात् बातिला बहकि, namely: "in the spring both (day and night) pass away equally (pleasant)."

267. ग्रहणौ ग्रहणान्याभरणानि (U).

सरण्, in the last line, is a word whereof the meaning is not quite clear. It is noteworthy that almost all the MSS. read सरणि. Possibly, we have here the same word as the Sanskrit सरणि "a road, path, a line, etc." But the commentators do not seem to understand it so: *U* for instance renders with सरणम्, and *N* with आसरति असंक्षिप्त द्वै.

268. मैण् (< Skt. मद्भ) is understood by the Dhūḍhārī commentator as an apposition of एकमणि कला, i.e. of Kṛṣṇa: कामदेव की ओं मूरति इसो जु श्रीकाष्णजी, (B). I think the explanation is wrong. The other commentators omit to explain the word altogether. I would explain मैण् as an objective genitive connected with माणग, and translate the phrase: "the enjoyer of the pleasures of love."

माणै माणयति भुनक्ति (U); भोगवइ (NP).

269. तस्मिन्नवसरे वसन्नसमवे मनसोद्दयोरपि प्रस्तरं प्रीतिप्रस-रेण लेहाधिक्येनावसरेण लोकोक्त्यास्वर्येण नाचाद्युपायेन एना रक्षिण्या हवैर्मुखमोटगकटाक्षभङ्गरूपैर्भवैरभरणरचनादिभिः सर्वैरपि कर्त्त-भूतैर्हर्षिः द्वाष्टो मोहितो वशीकृतो ज्ञातं हस्त्रोधञ्चालावलीकाणि निजान्यकाणि गतानि खयमनङ्गेन योजितान्यकोक्त्यातानि तानि सर्वाणि पूर्वोक्तानि मोहिनिमित्तानि कामाङ्गान्यवगम्यानीति यतो मदनः प्रद्युम्नत-

मङ्गीक्षात् रक्षित्या उदर उषित इति निवासं छतवान् ततः श्रीनन्दन
इति ख्यातः (U).

272. सहचरिष्वे सहचरीभिः खस्तपत्रीभिः (U).

274. The first line in this stanza does not conform with the rule of the *vēnasagāi*, but the defect is compensated by the repetition of the letter क् four times in the line.

276. महति महत्वम् (U).

The commentaries of *NPU* do not seem to have realized that the terms enumerated in this stanza are the names of the *sahacarīs* alluded to in st. 272 above. The Sanskrit commentator introduces the argument of the stanza with the explanation : एते तत्पदार्थाणि, and closes his comment thereon with the remark : एवे पदार्थां द्वारकाशामविजिताः.

277. संसारसुप्रभुणा परमेश्वरेण गृहसंग्रहमर्थाद्वारकां कुर्वता
रचितवता एताः पञ्चापि ज्ञानस्य विद्वत्तायास्वाङ्गाल्य इवास्पृश्या इव द्वित्वा
मुक्ता दूरीक्षता अतो यत्र ज्ञानं तच्चेतासां दूरीभाव एव वरं ता आह
मदिशपानं १ रीते इवस्तुया २ हिंसा जीववधो ३ निन्दामतिः परापवा-
दजल्यनम् ४ एतास्तत्त्वः पञ्चमी गालिर्विशङ्गंसनम् (U).

278. चाचणा खण्डनं निर्वापणम् (U); खण्ड करिवत् (P); छार
मनावणी (N).

279. तिकरि. See note to st. 143, above.

उवरि अभ्यन्तरे (U); उदर हिया नृ॒ विखृ॒ (N); हीयृ॒ (P).

282. साहृषि साहृषैर्गंभाश्वरथरूपैः (U).

283. The commentators give different explanations of this stanza, amongst which the most probable, I think, is that of *B* : कवि कहै है कोईके दोह मनुख्य आप माहे वाताँ करै है कजँ के चरि

अनेक मङ्गलचार अनेक सुख अेकठा देखि अर कहै क्वै ये इतरा सुख
अेकठा लाधा क्वै सु कुण पुण कियौ थौ दूसरौ कहै क्वै जाणिजै जु वेलि
पैड़ क्वै तिहिँ पुण झँता इतरा पदारथ पावै क्वै (B).

285. आधिभूतिकं स्यादाधिर्मानसीवथा ग्रोकादिवो जातम् १
आधिदेवं भूतोन्मादादिकम् २ अध्यात्मकं पूर्वकर्मजितं तापन्त्रयं तथा
पिष्ठे शरीरे दोषचयं प्रभवति जायते किं तत्त्वयं कफवातपित्तलक्षणं सर्वे
रोगा न भवन्ति ये पुण्या निवं वल्लीं स्मरन्ति तेषां शश्वीरोगतेति
भाव्यं श्रीभगवत्प्रापातः (U).

286. सकमणि मङ्गल् रुचिरणीमङ्गलमर्थादस्तीसंज्ञिकां खुतिम् (U).
दुरदिन दुर्बुद्धिवसम् (U).

287. The second line in this stanza does not conform with the rule of the *vēṇasagāt*.

288. Of the two शिवा in the last line, the former one is understood by the commentary of *N* in the sense of an ablative postposition, like थी, and connected with भवसामरः—भवसाय रथिया क० संसारसमुद्र थो झतरइ पार रथिया क० पइलइ पार थया (*N*).

289. काँहै रे मन कलपसि क्रिपणा, रे मम मनस्वं कृपणात्
वाञ्छितवस्तुदातुमसमर्थान् किं कलपसि किं याचसे (U).

290. The general sense of this stanza is satisfactorily explained by the commentary of *P*: गङ्गा वेल छणा ईस्वर नइ सेवइ
वेलि अेक छणा नइ सेवइ गङ्गा अतारू नइ बोलइ वेलि भगत नइ मुगध
नइ पिण लाइ गङ्गा भगत नइ पिण बोलइ ते भागीरथी गङ्गा रउ जल
सर्व संसार मदू मानइ छइ तउ पण गङ्गा अेक पूर्वादिश् [वहइ] वेलि
सर्व चिङ्गँ दिस विसतइ तिण कारणि गङ्गा वेलि बराबरि कदे न थाइ
गङ्गा थी वेलि अधिकी (P), but the interpretation here given of the second line is hardly acceptable. I have adopted the reading of *BKM*, and accordingly I would explain the line: हे भागी-

इयी है गङ्गा ते यब काहताँ तिसौ गर्व तूँ म करि । The Dhūḍhāṛī commentator scrupulously refrains from commenting on this stanza and amusingly remarks: गङ्गाजी की निन्दा करी क्वै ता के लियाँ या दुवाला कौं अर्थ मैं नहीं लिगङ्गी क्वै (B).

291. अथ अस्य ग्रन्थस्य वस्त्रीखरूपमुद्दिश्य वर्णयति इयं नास्त्रीति वस्त्रीति तत्र भागवतोक्तलद्वाणं सुबीजं वापितं मज्जां पृथिव्यामालवालः पृथ्वीराजमुखं गानसमये तालो भूलरूपो जर्णज्जटाः पृथग्भूताः सुस्थिरे कर्णरूपे मरणपे चटिता छायारूपं श्रुतिसुखम् (U).

292. पत्र and दल are, of course, synonyms, but the commentaries distinguish between them, and attribute to the former the meaning of "small or fresh leaves," and to the latter the meaning of "large or old leaves." Cfr. the analogous case of पत्ति and छड in st. 225.

293. पत्र चत्वारः पदार्थः (U).

294. The sense of the first two lines is thus rendered by the commentary of N: येह किस्युँ वेलि, छइ किना पक्षविद्य क० पाँच प्रकार ना आगम शाखा नउ रस निशगम क० नीकलवा वहिवा भणी प्रसिद्ध क० प्रगट अखिल क० अखण्ड परनाली क० प्रगालि छइ जेह कारणाइ रसादि परनालियइ वही चालइ (N).

Notice that the fourth line does not conform with the rule of the *vēṇaśugāī*.

295. मोँती तणउ विसाहग्नउ आपार करताँ अेक अेक थकी अनूपम भला यही लेई करी कुण मूँकइ दिल निष्ठइ तिसा माहरा मुख रा वयण वचन रूपीया कण शोधिवा माहरउ मुखज भलउ परँ भला तुरा परिहत चालिनी छाज सरीखा भला नहीं जे भणी माहरा वचन कण माँहि अवगुणा नहीं (P).

297. अ मरम्. The same phrase occurs again in st. 300. सेज अन्तरिक्ष, श्यान्तरे मुखश्योपरि (U); सेज ऊपरि (NP).

298. पूरे इते . . . इते ओहे. The real meaning of the passage has been misunderstood by some commentators, but it is evident that the pronominals इते, इते refer to the persons enumerated in the stanza following. I should translate: "if all these (persons, whom I am going to mention) are in complete number, you shall obtain (a sense) complete, (but) if these are in deficient number (you shall obtain) a sense deficient."

299. भाखा चित्र भाषाचतुर् (NPI').

300. ममाक्षरागां गुगास्येति मर्मेदं रहस्यं यतो इयं गुगो मुखमु-
खाव्यवनवजनमुखाच्छ्रुतमात्रो गृह्णीते गिलिला पुनर्ग्राम्यथनरीत्योदालितः
पश्चात्तिकाशितो इतो महतो महतो पूज्यानां प्रसादो भुक्तशेषो भक्ति-
प्रायगानां ग्राह्य एव परमात्मनो भुक्तशेषं समुच्छिष्टं मत्वा को इष्यधमो
मूर्खो न ग्राह्यमिति कथयति तेनात्विषये शङ्का न कार्येति बोद्धयम् (U).

301. मो पण्डिता वीनती मोख, हे पण्डिता मर्मैषा विज्ञाप्तिरेका
तस्या मोख इति भाषया विधिरिति तथा मोक्षः कथनमवधार्यमित्यथा-
हारः (U); वे माहरी वीनती कथन मोख क० अवधारउ अङ्गीकार
करउ (N).

305. अथ [अ]चल क० पर्वत उ अनइ गुण क० सत्य १ रज २ तम
३ अे चणि गुण ३ अङ्ग क० घटक़ ६ ससि क० चन्द्रमा १ इणि संवति
वरसइ अतेलइ संवत १६३७ वर्षे ... (N).

खी फल, लक्ष्मीरूप अविचल फल (N).

GLOSSARY.¹

अस्तिशात्, f., “A wonderful feat”, ल्लातिरास्यंस्, आस्यैकारी वात्, 133.

अस्तमाल् (< Skt. अस्तपालि, cfr. Hindi अस्तवार), f., “An embrace”, आस्तिल, 143, 169.

अज्, a poetical amplification of ज् (? see *Notes*), 233.

अन्तरिक्ष (< Skt. अन्तरीक्ष), ind.. “Behind, at a distance”, 106: “Upon”, 297.

अभ्यारी, f., “A blinder for elephants”, गुद्धाअद्विषेषाभरणम्, आस्तिलांकणज्, 90.

अम्बर, for अम्बर, m., “The sky”, 14, 194.

अन्, 1st pers. pron., oblique plur., 60.

अन्दाँ, ditto., genitive-oblique plur., 31.

अन्दीषो, poss. adj., “Our”, 69, 301.

अल्ल, adj.. “Much, many”, 113.

अवसर, m., “A theatrical performance”, नाटारणः, 243.

असम्य (< असम्यन्), adj., “Marvellous, incomparable”, 39.

आ॒, dem. pron.. fem. sing., 51, 66, 123.

आखारुसिद्धि, adj., “A veteran, a warrior who has fought in many battles”, जिष्ठे वि तीन वार संशाम कीधा दृक्किञ्चोऽशारद नदी षेषवा, 74.

आङ्गोऽवलि, ind.. “Crosswise, transversely”, तिर्थक्, तिरहृष्ट, 130.

आङ्ग, m., “Cloudiness and darkness foreboding rain (?)”, अन्त-कार, वर्षणसमयं वधिरमयम्, 117.

आपपर, ind., “One another, reciprocally”, परस्पर, 77.

आतात् (Skt. आतात्), ind., “Near, in the neighbourhood”, 66.

आरि, f. (?), “N. of some kind of small bird”, काचिच्छिकाजातिविशेषः कोरक जाति चहो, 244.

आलूदौ, adj.. “Ready, armed”, सज्जीभूत, समवद्व, 113.

आङ्गठणो, v., “To turn back, shrink (from fear)”, 165.

र्, ind., emphatic, 39, 182; pleonastic. 32, 183.

¹ This Glossary is only a small selection of words occurring in the *Veli*, compiled on about the same principle as the Glossary to my edition of the *Vacanikā Ratna Singhajīri*. Like the latter, it contains a selection of the most difficult, peculiar, and interesting Dingala terms, with their meanings, and a complete register of all the pronominal, postpositional, adverbial, and conjunctival forms occurring in the poem. Dingala terms already explained in the Glossary to the *Vacanikā*, have been omitted in the present Glossary, and so also proper names, which, as they all belong to mythology, are of no interest in the present case.

इच्छा, dem. pron., plur. instrum. (cfr. इच्छे), 298.

इष्टि, dem. pron., sing. oblique, 56, 103, 156.

इमरौ, dem. quantitative adj.; इनरै, loc. sing., “Then. in the meanwhile”, 83.

इनौ, dem. quantitative adj., “So much, so many”; इता, direct plur. m., 32; इते, instr.-loc. plur., 298.

इस, dem. qualitative adv., “Thus”, 31, 51, 69, 70, 76, 103, 135, 164, 181, 213, 282.

इवडौ, dem. qualitative adj., “Such”; इवडी, 70; इवडा, 288.

इसौ, dem. qualitative adj., “Such”; इसी, 31; इसै, instrum. sing., 68.

इच्छा, dem. locative adv., “Here”, 9.

ई, ind., emphatic (cfr. इ), 149, 160, 267.

इच्छे (cfr. इच्छा), dem. pron., plur. instrum. m., 237.

उजाघर, m., “A gallant warrior”, संशामेषीरः, 74.

उद्घाष, m., “Splendour”, प्रकाश, 22.

जक्करणौ, v., “To fight, to struggle”, 121.

कृषधी, f., “Graiu, corn”, धान्यानि, 207.

जग्गवौ, v., “To vomit”, 264.

जग्गवौ, v., “To vomit, to eject”, 300.

जहजाणौ, v., “To lift up”, 129.

जजासू, for जजाष, m., “Light, brilliancy”, 211.

जङ्गमणौ, v., “To run”, 116.

जङ्गणणौ, v., “To swell up (in anger)”, 34.

जवडपौ, v., “To begin to rain, to rain”, 120.

ए, dem. pron., m. sing., 264 (?), 297; f. sing., 13, 51 (?), 72, 133, 279; n. sing., 51, 135; m. plur., 144; एविज, obl. f., emphatic, 216; एही, m. sing., emphatic, 1 (?); f., 189.

एषि, dem. pron., obl. sing. m., 238, 268; obl. sing. f., 235; instrum. sing. m., 283.

एस, dem. qualitative adv., “Thus”, 56, 144, 145, 152.

एतलौ, dem. quantitative adj., “This much”; एतलाँ, gen. plur. m., 185, 186.

एरिचौ, dem. qualitative adj., “Such”; एरिसा, dir. plur. m., 30.

एवाजौ, m., “A leader”, एवेसरी, 74.

एच, dem. pron. adj., 18, 19.

एहडौ, dem. qualitative adj., “Such”; एहडी f., 15, 205, 207.

एक (see एक), dem. pron. adj., dir. m., 180.

चैति, f., “The remnants or refuse of food, left after eating”, उच्छि, उद्दृष्टि, 60.

चोट (or चोड़ी ?), m. (?). “A raised platform erected in front of a house (?) ; any raised spot”, उच्चकम्यान, जड़लौ, 139, 155.

चोलांखणौ (Skt. ओलांखण्ति), v.. “To reject, refuse”. 32.

चौ, dem. pron., m. sing., 69, 71, 77. [121.]

चौभाड़ौ, m., “An encounter, a clashing of swords”. शस्त्रमोर्चविवाद, कहै (cfr. नहै), indef. pron. adv., “Ever, at some time”, कदाचि, 70.

काटकबन्ध, m., “An arrayed army, an armed force”. सेनासमुदाय, 74.

कठवणौ, v.. “To prepare oneself (for a fight), to get ready”. सज्ज आवणौ, 117.

कदि, interr. temporal adv., “When ?”, 149.

करग, m.. “The hand” 23, 102, 254.

करल, m.. “The hand, span”, सुनि, 96.

करि, ind.. A pleonastic particle used after instrumentals. 30, 64.

करि, ind.. for किरि q.v.. 233.

कल्पकल्पणौ, v. “To glitter”, 119.

कल्पण, interr. pron. adj., m. sing., 283.

कह (< Skt. कहा), f., “Voices of people, confused uproar of a multitude”, 48.

कहकहाहठ, m., “A prolonged echo of laughter”, 179.

कहँ, indef. adv.. “Somewhere, in some part”, 48, 84.

काहौ, interr. pron. n., 288, 289.

कांठिं, f., “A line or mass of clouds”. मेष्वरा, 195.

कालाहृषि, f., “A dark mass of assembled clouds”, 117.

कि, ind., interr. particle, 4; disjunctive “Or”, 27, 41, 51, 84, 107 (?); comparative “Like, as if”, 16, 21, 27, 88, 89, 90, 96, 98, 113, 114, 125, 204; temporal “When, before (?)”, 111.

किणि, interr. pron.. agentive sing , 61.

किणै, ditto, 62.

किन, ind., interr. disjunctive particle (cfr. कि), 41.

किना, ditto, 51.

किस, interr. adv. “How”, 4, 150, 173.

किरिं, f. (sic), “A ray of light”, 162.

किरि, ind., comparative particle “Like, as if”, 2, 12, 16, 23, 24, 40, 60, 84, 85, 86, 89, 92, 106, 110, 144, 156, 197, 200, 234, 236, 237, 242, 246.

किर्तनी, m., "A cock", 181.

किसी, interr. qualitative pron. "Which?", 5; किसी, f., 31, 47, 63;

किसू, n., "What?", 64, 211.

किसि, indef. pron., obl. sing., 102, 173, 265.

कुष, interr. pron., direct, 37, 295, 303, 304; oblique, 6.

कुरुक्षेत्रा, m., (?) "N. of some kind of fire-arm", दाढ़ नी जल्ली वांसे बाँधी, 118.

केद, indef. pron., m., plur., 219.

केतला, interr. quantitative adj. "How much or many"; केतला, dir. plur. m., 37.

केम, interr. adv. "How?", 7.

केनि, indef. pron., m. plur., 188.

केवी, m., "An enemy", दुर्जन, 76.

को, interr. pron., m. sing., 73, 78.

को, indef. pron., m. sing., 168; न को "Nobody", 34, 255.

कोइ, indef. pron., 32, 46, 112, 219, 283, 287.

कोरण, m., "A cyclone of dust preceding rain", बबीनमेघवर्षणसमयात् प्राक्ष सरजोवायुशाखदर्शनसिति, 41, 195.

को, adjectival genitive postpos. :—को, f. obl. sing., 92; का, m. dir. plur., 272; काँ, m. obl.-gen. plur., 124.

कनि, f., Impatience; कनि आगौ, adj. "Grown impatient", 68.

कंधी, (for कुधी), f., "The base of a pillar", 39.

गढ़दण्डौ, v., "To thunder", 120.

गरजाव, adj., "Sunk, immersed in", गरज, 104.

गलिचागौ, (liter. "He who wears a string round his neck"), m., "A brahmin", विष, 44.

गहमच, f., "Brilliancy, splendour (of lamps or stars)", गहमचाड, गोत्रप्रकाश, गोत्रि, 46.

गच्छरशौ, v., "To become bold, proud, elated", 238.

गादरशौ, v., "To sprout, bud, germinate", 228.

गाढरशौ, v., "To thrash", 127.

गुडलपण, m., "Turbidness (of water)", 208.

गुदित, adj. (?), used in मद गुदित, "Streaming ichor from the temples (said of an elephant in rut)", मद जारता, 105.

गेजरण, m. (?), "A battle of elephants", गय रखी लाँ की गरणि, 118.

गोचोरा, m., "A cow-house or station", गोकुच, 185.

शात, f., "A stratagem, opportunity, the right time for acting", 66.

धुरण्डौ, v., "To thunder", 40.

धेंसूचण्डौ, v., "To unite oneself with another. to become one", 201.

चक्कड़ेल, m. (?). "A vehicle with cushions for women", दुर्जासन, नरवास्त्रयान, 103.

चम्पयौ, m., "An awning, canopy", उप्पोचः चम्पोदयः, चम्पूयज, 160

चाचर, m., "A field, battle-field", भूयहण, रणभूमिका, 121.

चाचणौ, v., "To destroy, defeat", चाच करियज, चार मनावणी, 278

चाहि, a conj. participial form from चाहणौ "to wish", used in the function of a postpos. meaning "towards", 106.

चुवणौ, v., "To drop, fall in drops", छिटक छिटक पड़णौ, चोडितुम् चरितुम्, 81.

चोटियाली, f., "Having dishevelled hair", छुटितवेषीका, विरलकेश, 121.

चौ, adjectival genitive postposition, m. sing., 12, 37, 58, 67, 87, 133, 148, 173, 215; चो, f., 82, 148: चौ, loc.-instrum. m., 82.

चरोचौ, adj., "Loose (?)", ढीलौ, शिथिल; or "Quick (?)", जनावलौ, 81.

छिटक, f., "A drop", छाठा, विषुषी, 125.

दिपियौ, adj., "Ephemeral", चक्षिक, 134.

जरु (cfr. तर्ह), rel. pron. adv., "When", यदा, 62, 151, 172.

जन्, rel. loc. adv., "Where", 45, 237.

जलवासा, (Skt. जलवासिका), f., "Lightning", 196.

जातु, rel. pron., gen. sing., 33, 272

जा॒, for जा॒॒ rel. pron., m. plur., 137

जाँ, rel. locative adv., "Where", 50.

जात्, rel. pron., sing. f., 169; plur. m. (or n.), 164, 304.

जातु (cfr. जातु), rel. pron., gen. sing., 135.

जिम, ind., emphatic enclitic, 15, 79, 133, 173

जिका, compound rel. pron., f. sing., 29.

जिपि, rel. pron., obl. sing. m., 5, 214; f., 269; agentive sing. m., 7.

जिम, rel. qualitative adv., "As", 71, 104, 181, 208, 218, 221, 228, 255, 261, 282, 296; final "So that, in order to . . .", 69

जिवडौ, rel. qualitative adj., "Such": जिवडी, f., 9.

जु, rel. pron., m. sing., 7, 88, 215 (?), 216; f. sing., 277; n. sing., 3; m. plur., 41, 226 (?); explicative "That", 133, 134; final "That", 6; conditional "If", 123.

जूंसूरी (mod. कूसूरी), f., "A yoke", 89.

जैचि, rel. pron., agentive sing., 2, 8; obl. sing., 36, 37

जैस, rel. qualitative adv., "In which way", 131, 207, 296.
 जेहङ्गि (cfr. Hindi जेहर), f., "A female ornament of the feet".
 चरणाभरणविहीन, 168.

जेहंबी, rel. qualitative adj ; जेहंबी, f., 26.

जेहो, rel. comparative adv., "Like . .", 166, 170, 220.

जो, for ज q.v.. f. sing. (?). 9.

जोट, f., "A woman, female", 40.

जो, ind.. conditional "If", 59, 298.

भाङ्गर (Pkt. भाङ्गरो शुक्रातष, Hem., *Desī*) m.. "A dried-up tree, a tree without leaves", 191.

भाल (for भाल), f., "A flame", 140.

भांचाणी, p.p., "Withered", विलक्षीभूत, 140.

भालरो, f., "A fringe", 144.

झङ्गन, m.. "A small tribute payed to a sovereign (?)". सोकं खादु-माचम्, 253.

झफ, f., "A kind of large flat drum". चङ्ग, 227.

झक्कावणी, v. "To shake", 241.

झल्ली, v., "To break off and drop to the ground", 121..

झौल, f., "Delay", 45, 70.

झेरणी, v.. "To loosen, make loose", 116.

तर्हि (cfr. जर्हि जर्हि), correl. temporal adv., "Then, at that time"
 तदा. तिवारद, 61, 62.

तण्णी, adjectival genitive postpos., dir. sing. m., 7, 19, 21, 23, 52,
 77, 78, 111, 142, 163, 166, 190, 202, 267, 300, 302 ; तणा.
 obl. sing. m., 97, 100 ; तणी, instrum. sing. m., 133, 160 ; loc.
 sing. m., 57, 59, 175, 224 ; तणी, dir. sing. f., 3, 25, 79, 164,
 210, 277, 294, 302, 303 ; obl. sing. f., 190 ; dir. plur. f., 252 ;
 तणा, dir. plur. m., 23, 97, 122, 208, 215, 259, 260, 303, 304.

तच, ind., tatsama, "There", 174, 244.

तदि, correl. temporal adv., "Then", 80, 110, 123, 134, 187.

तपन, m., "The sun", 190

तरङ्गी, adj., "Broad, thick (?)", चाल, 242. [291.]

तङ्ग, correl. pron., gen. sing., 26, 28, 43, 99, 159, 257, 261, 285,
 तङ्ग, f., "Strength, firmness", शक्ति, 110.

ताँ, correl. pron.. gen. plur., 279.

तार (cfr. जार), correl. pron., 11, 265 (?) ; n. sing., 13, 303 ; gen.
 sing., 12 ; n. plur., 4.

ताढ़, m., "An ear-ring", कर्णकुण्डल, 89.

तार, m., "Time (musical)" ; तिरि तारि "At that time, that moment", तस्मिन् चरे, 177.

ताष्ट (cfr. तस्तु), correl. pron., gen. sing., 52, 126, 272, 302.

ताहरौ, possess. adj., "Thy", 45.

तिकरि (for अतिकरि ?), ind., "Exceedingly, very much (?)", 143, 279.

तिष्ठि, correl. pron., obl. sing. m., 7, 57, 177, 192, 201, 267, 269 ; f., 19 (?), 29, 111, 161 (?); agent.-instrum sing. m., 5, 8, 51, 168 : instrum. sing. n. used in the function of a causal, "Therefore", 94, 212, 224, 259, 260.

तितरौ, correl. quantitative adj.; तितरै, loc. sing. used adverbially, "At that time", 44.

तिम, correl. qualitative adv., "So", 70, 71, 104, 170, 255.

तिसौ, correl. qualitative adj.; तिसी, f. sing., 210 ; तिसा, m. plur., 304.

तिचौ, correl. loc. adv., "There", 239, 253.

तिहि, correl. pron., accus. sing. (?), 256.

तीवठ उवठ, a musical technical term, 244.

तुन्ह, 2nd pers. pron., obl. plur., 60.

तुन्हौ, ditto, 61 ; accus. plur., 62.

तुन्हीपौ, possess. adj., "Your", 301.

तूँ, 2nd pers. pron., dir. sing., 4, 290 ; obl.-gen. sing., 303.

तूँक, 2nd pers. pron., gen. sing., 6, 58.

तै, correl. pron., dir. sing. m., 173, 290 ; f., 210 (?); dir. plur. m., 8.

तेणि, correl. pron., instrum. sing., 54 ; obl. sing., 122 ; loc. sing., 160.

तेम, correl. qualitative adv., "Thus", 302.

तेही (cfr. जेही), correl. comparative adv., 177.

तौ, correl. pron., obl. sing., 66, 95, 103.

तौ (for तु or तौ, cfr. जु, जौ), correl. ind., 78, 79, 278, 299 ; तौनि, ind., "Nevertheless (?)", 129.

तौनि, correl. ind., conditional, "Then", 298 ; "Certainly (?)", 95.

दङ्ड़, ind. onomat. expressive of the noise of falling water, 196.

दुरो, adj., "Hostile, harmful, painful", दुरीति दुःशोयादकः, 65.

दूचौ, m., "Command, permission", 58, 80.

दैठालौ, m., "Sight, the coming in sight", 116.

भृक्षणौ, v., "To flash", 119.
 भृत्यरखौ, v., "To pour (rain)", 195.
 भृष्टौ, v., "To pass through", 168
 भृक्षल, m., "A downpour of rain", 119.
 भैर, f. (sic), "Firmness, courage, confidence", 70.
 भृदीरख, m., "A dust-storm", वाञ्छि, वाञ्छि कोरण तेज नी रज, 193.
 भृष्टमी, f., "Throbbing, pulsation, palpitation of the heart", 176.
 भू, m., "The head, skull", 121 : भूमाला, f., "A garland of skulls", 107.
 भृ, m., "A water-fall (?)", पर्वतानां निर्भरप्रवाहशब्द, 196.
 भृष्टौ, v., "To place", आपौ, 62.
 भृष्टपर्ति, m., "Avarice, parsimony, sparingness", 182.
 भिकुडी, m., "A mason, a stone-cutter", खचधार, 110.
 भिमभर, adj., "Full of . . .", 181 ; "Crowded, dense, crammed", 247.
 भिड, for भीड़ q.v., 163.
 भिहस, f., "Noise (of drums)", निर्दीष, 38.
 भिहस्त्रौ, v., "To hang, swing", 98 ; "To rage, to be strong or ' violent", 197.
 भीचर, adj., "Limpid, clear", निरस्तु, 206.
 भीड़, ind., "With difficulty", कष्टमयि, कष्टर, 220.
 भीरोचर, m., "The sea, ocean", 145.
 भेत्रौ, (for भेतरौ), m., "Churning-rope", 62.
 भै, accus.-dat. postpos., "To", 69.
 भैरणौ, v., "To enjoy, find pleasure in", दुष्क अनुभवौ, 191.
 भक्तान, m. (?), "Cooked food", 230.
 भङ्गरख, m., "A garment", भङ्गरण वस्त्र, 220.
 भर्त्यपौ, v., "To put, place", 40, 154 ; "To shoot (an arrow)", 109.
 भर्वरखौ, v., "To spread about (intr.), to go everywhere", विस-तरणौ, 253.
 परि, instrum. used as a postpos., "Like, after the manner of", 14, 25, 42, 174, 216, 221 ; चेष्टि परि, 235 ; चेहरी परि, 15 ; नवी परि, 20, 126, 192.
 पहल, dem. adj. (?), "That, yonder", 203.
 पांतरणौ, v., "To aberrate, become imbecile", 32, 33.
 पारम, adv., "All around, on all sides", परितः, चउ परंतर, 107.
 पुष्टौ, v., "To say, talk", 77.

पुणि, ind. copulative, 1.

प्राचित (cfr. Skt. प्राचित), p.p., "Washed, whitened", 205.

प्रति, postpos. of the accus.-dat., "To", 223; "to, towards", (with verbs of speaking to, addressing, etc.), 31, 283; comparative, "Than", 9, 190, 295; distributive, 39.

प्रार्थित (Skt. प्रार्थित), p.p., "Revived". इत्युक्तोपाय, 174.

प्रासादौ, v., "To eat up", 59.

प्रोश्यौ, v., "To tie, bind, clasp", 93.

परचरणौ, v., "To break loose, to get loose (said of the wind)", 217.

फड़रावणौ, v., "To cause to fly or flutter", 250.

वाभाणौ (Ap. वाभान् < Skt. वध्यते), v. pass., "To be bound", 38.

वाप्कारणौ, v., "To stimulate, rouse, excite to fight, praise", पचारणौ, झस्तार करणौ, 123.

वारिगङ्ग, f., "A tent, canopy", तम्बू, पढ़कुटी, 90.

वीरज, for बीज, "The second day of the moon", 14.

वेपुड़ी, for वेवडी, adj. f., "Double, twofold", 117.

वेलच, m. (?), "The shaft of an arrow", उङ्गल्यानम्, जिह्वा शर यापि चांचीयद ते वेलच, 131.

वेली, m., "A companion, mate, helper", 123.

भालियच, m., "The forehead", लचाठ, 88.

भीरि, f., "Help, succour", 216.

मुरदणौ, v., "To subdue, restrain, curb, coerce", 254.

मच्चतुल, m. (?), "A black ribbon or string", मकतुलगुण आमपट्ट-वरक, 81.

मच्चान, m. (?). "Marrow, pith, core (of a fruit)", मच्चा, मींजी, 234.

मधि, loc. postpos., "In, in the middle, inside", 28.

मनरच्ची, adj. f., "Capricious, independent", मनमानी, मनोरच्चा, वस्त्रोवर्तिनी, 179.

महाय, m., "The sea, ocean", 118.

महिलि (cfr. Guj. माहिनी), f., "Information, news", 72.

महर, m., "A milkman, herdsman", गूजार, 114.

महियारी, f. from the preceding, "Milkmaid", गूजरी, 114

मङ्गवरि, f., "A kind of flute, a snake-charmer's flute", चेक तुंबी वाजिच, 227.

माथग, m., "Enjoyer", भोक्ता, भोववण्डार, 268.

माथणौ, v., "To enjoy", माथयति भुग्निं भोगवद्, 268.

मारकू, m., "A robber", 116.

मावीच, m. plur., "The parents, father and mother". 34.

माहरौ, possess. adj., "My", 45, 303.

मीं दधौ, v., "To open the eyes (on awaking)". 216. [62.]

मैं, 1st pers. pron., gen. sing. 103, 296, 300, 302; accus. sing., शू, 1st pers. pron., gen. sing., 295, 297. 298; accus. sing., 59.

मेडि, f., "A thrashing-stake, the stake round which the thrashing is made with a couple of bullocks", 127.

मेल्जर, m., "A spectator", कौतुकप्रेक्षक, 243.

मैं, 1st pers. pron., agentive sing., 2, 302, 304.

मो, 1st pers. pron., gen. sing., 301.

रहै, f., "A churning staff, bran", 62. 185.

रडपौ, v., "To weep, whine", रोदितुष्ट, 231.

रक्षतल्लपौ, v., "To flow in abundance", 122.

रहरच, ind. onomat., "?", 46.

रासि (Skt. रस्ति), f., "A rein", 89.

रिष्टाँ, m., "A money-lender, creditor", लक्षणियान, 220.

रीतो, ind. (?). "Loudly?", बारखरेण, 227.

रक्ष, see रक्षि, 42.

रक्षि, instrum., used in the function of a postpos., "Like, after the manner of . . .", 22. 26. 205.

रसि, f. (?), "Wish, desire", वाडहा, इच्छा; often used as a postposition. "In order to, with the object, or for the purpose of . . .", 141.

रौ, adjectival genitive postpos.; रै, loc. sing. m., 78; रे loc. plur., 20; रा, dir. plur. m., 23.

लगि, loc. postpos., "Up to, till", 108. 123. 296.

लगै, ditto, "To", 56; "As far as", 103.

लग्नि, ditto, 44.

लङ्गर, m., "A chain or shackle for elephants", 167.

लद्वलि, f., "A creeper", 191.

लमग, m., "Flexuous gait, graceful movements of the body in walking", चक्र मोडपत्त, 109.

लघपौ, v., "To shine, appear beautiful or conspicuous", 197.

लहरीरव, m., "The sea, ocean", 141.

लाग, adj., "Worthy, suitable", योग्य, 104.

लारोवरि, ind., "In a row", लारोवरीति अशिषनधेन, 114.

लासि, f., "A stable (of horses)", लासिरिति मधुरा, शोडकशास्त्रा, पारमण, 241.

वहफरि, f., "A shield", छेद, 129.

वष्टी, adj., "Beautiful, comely", रुद्ध, चार, 98.

वन्दरवाल् (Skt. ³ वानरमाला), f., "Some kind of floral ornamentation wherewith the house in which a male child was born was decorated", 233.

वरि, ind. "Like, as if", 15, 34, 182; "Over, upon" 86.

वारउचौ, m., "A prattler", वाचाल, 4.

वारुलौ, adj., "Mad, crazy", 4.

वाकारणौ, v., "To stimulate, excite" सरोव प्रेरितुम्, 131.

वाकिवा, plur., see *Notes*, 89.

वागषौ, v., "To speak, talk" 130.

वारणौ, for उवारणौ, v., "To wave something over somebody's head as a prevention against the evil eye", 147.

वाराङ्, m., "A lotus", वारिज, 177.

वावरणौ, v., "To handle, wave (a sword)", तरवार वावणौ, 138.

वाहरि, f., "Rescue (of property stolen by armed robbers or enemies)"; वाहरि करणौ, v., "To rescue, recover (stolen property)", वाहरि करुम्, 64, 112.

वाहरू, m., "A rescuer (of stolen property)", 116.

विलक्षणौ, v., "To become flushed in the face (from anger, etc.)", 131.

विसारण, m., "Commerce, trade", विसारण, वापार, व्यवसाय, 295

विहि, for वहि, remote dem. pron., fem. sing., 169.

वीर, m., "A brother", 44, 75, 130.

वीरहक, f., "A boast, a challenge", वीराणं सुभटानां इक्षः स्वस्वस्त्र-वत्ताया वादस्वरेष प्रकाशनम्, 118.

वेडणौ, v., "To mow, cut", 126.

वेलातरण, m., "The sea, ocean", 63.

वेत, m. (?), "An auspicious vessel used on festive occasions", मङ्गलकल्प, 153.

वक्षार, m., "Harrowing, destruction"; वक्षार फेरणौ, v., "To carry destruction", 127.

सङ्गोबणौ, v., "To place", 101.

मधर, adj., "Firm, stout, compact", 25, 239.

मनस, f., "Concern, anxiety, consideration", लक्ष्या, 133.

समरणै, m., "Lightning", वीजलौ, विद्युता, 119.

समा, postpos. (?), occurring in the phrase: दस मास समा "for quite ten months", 229.

समुद्दौ, v., “To prepare one's self to fight, to go against the enemy”, **समीयावणी**, 117.

सम्भवि, ind. used as a subst., “Reality (as opposed to सप्त “a dream ”)”, **प्रत्यक्ष**, 51.

सरि, (for सरिच ?), adj., or postpos. (?). “Like, equal to ”, 34.

सरिच, postpos., “With, together with ”, 32, 150 201.

सस्त, adj., “Unstable, oscillating (?)”, **खसत इत्युत्तम्यादृष्टम्**, 98.

सा, (< सात < Skt. सात्), m.; “Taste, enjoyment ”, **साद**, 178.

साजाजम्, adj., “Eager, full of zeal, passion, or excitement ”. **सोष्म**, 141.

साप्त्रि, f., “Desire ”, 183.

सारङ्ग, m., “A bow ”, **भनुष**, 67.

साह्य, m., “A vehicle, conveyance, draught-animal, horse, elephant, etc. ”, **साह्य गजाश्वरथरूप**, चाथी घोड़ा रथ चादि, 282.

साझिलि, f. (?), “A cry for help, invocation, call ”, **क्षकरण**, **उकार**, **पूर्व**, 113.

साचौ, m., “An astrological moment ”, 151.

सिरचर (< सिरर < Skt. शिरर), m., “A diadem, crest (fig.) ”, 10.

सिरौ, m., “An ear of corn ”, **सरठौ**, 125, 126.

सिलाज, m. (?), “The flash of the lightning ”, **विस्फुरणम्**, 119.

सिलोमुख, m., “An arrow ”, **वाण**, 67.

सिवर, (cfr. Skt. सिविर, a mountain, L.), m., “A cloud ”, **सहर**, **चन**, 119.

सु, correl. pron., m. sing., 47, 73, 173, 194, 204 ; m. plur., 23, 41, 95, 104, 127, 173, 284, 292 ; f. sing., 6 ; f. plur., 26, 79, 233 ; सु चा, 51 ; सु चौ, 1 ; सु जु, 19, 22, 32, 46, 94 ; pleonastic, 15, 39, 90, 99, 174.

सुगच्छ, adj., “Thrashed, ground, pounded ”, 127.

सुं, ablative postpos., 53, 61, 64, 103, 129, 152, 156, 166, 190, 290.

स्वप्नर, m., “A sleeping-room ”, **श्वनम्भृष्ट**, 158.

सूधौ, m., “Scent, fragrance ”. **सुगम्य**, 166.

सूधव, f., “A wife whose husband is living ”, **सधवस्त्री**, 217.

सोर, emphatic form of सु, q.v., 40.

सोजि, ditto, 133.

चथनालि, f., “A match-lock ”, 118.

चरि, f., “Desire, wish ”, **रक्षा**, 29, 77

चरित्ति, m., “The sun ”, 27.

चल, ind., “Quickly, at once (?)”, 123.

रवाई, f., "A kind of gun", 118.
 रिखवड्हणौ, v., "To be scattered all around, to swarm", 105.
 डबणौ, v., "To blow, go off, explode", ऊविरित्युच्छलनम्, 118.
 डलरावणौ, v., "To rock (a baby) in the arms", 238.
 त्वं, 1st pers. pron., dir. sing., 2, 51, 53, 61, 63, 65, 130.
 त्वू, ablative postpos. (cfr. सू), "From", 61, 122.
 त्वून्, ablative postpos., "From", 259.
 त्वती, adjectival ablative postpos.; त्वती, f. sing., 63, 91; त्वता, m., plur., 45, 56, 72.
 त्वेका ... त्वेका, adv., "On the one side . . . on the other side, here . . . there", 48.



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